THE UNITED CHURCH Observer

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s. Kim Kyung-Min's Widows' Workshop, Pusan, Korea. The women
gowns which will later be sold. Dr. King Gordon tells of a visit
re in his article on Page 3. The United Church of Canada supports
this work.

RELIGION *in the* NEWS

Great Britain

The Church of England and the Church of Scotland (Presbyterian) are working on plans to achieve greater unity with each other.

The proposal is for a three-year study of ways of attaining "fuller manifestation of catholicity in faith and order" and was adopted by the four Churches concerned: The Church of England, the Episcopal Church of Scotland, the Church of Scotland, and the Presbyterian Church of England.

The Churches have announced they hope to achieve unity by a modification of traditions, while remaining loyal to essential principles.

* * * * *

Queen Elizabeth II honoured Dr. Cyril Forster Garbett, Archbishop of York, on his 80th birthday by appointing him a Knight of the Grand Cross of the Royal Victorian Order.

It is the highest of five classes of the Royal Victorian Order instituted by Queen Victoria. The award is made to those "who having rendered extraordinary or important or personal service to the sovereign merit royal favor."

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, was similarly honoured in 1953, as were two of his predecessors, the late Dr. Cosmo Gordon Lang and the late Dr. Randall Thomas Davidson.

Norway

Plans for a revised translation of the Bible in modern Norwegian idiom are being discussed in Oslo by a special committee named by the Norwegian Bible Society.

Final action, however, must await approval by the Society's board — on which all bishops of the (State Lutheran) Church of Norway hold membership—at a meeting called next fall to study the committee's plans.

Work on the new Bible is expected to take a minimum of 15 years, Bible Society leaders said, but a new "youth translation" of the New Testament might be put into print within two years.

The Bible version currently in use was issued more than 50 years ago, with only minor changes made since then. Meanwhile, both official versions of the Norwegian language have been developing so rapidly that many people find the old translation outdated. Young people, especially, have complained that some parts of it are "nearly impossible to understand."

Singapore

Dr. Rajah B. Manikam, Secretary in Asia for the World Council of Churches and the International Missionary Council, said it may well be time for the Churches to consider sending a deputation of Asian Christians to Red China to pledge fellowship and continued prayer.

He told a meeting of the Malayan Christian Council that commercial and political groups already are visiting China, and a team going in the name of Christ might be worthwhile.

Dr. Manikam, author of **Christianity and the Asian Revolution,** also urged that the 25,000 Protestants in Indo-China, mostly followers of the Christian and Missionary Alliance, should get more help from other missions. The rest of Indo-China's nearly 2,000,000 Christians are Roman Catholics.

Referring to the increasing difficulty of getting permits for missionaries to enter Asian countries, he suggested sending native Asian missionaries.

Australia

Amos Peaslee, United States Ambassador to Australia, said in Sydney that the American people are experiencing a "significant" spiritual revival that is "strongly influencing their thinking on national and international problems."

Mr. Peaslee spoke at the formal opening in Sydney of a traveling U.S. exhibit showing the form and influence of religion and Church architecture on life and art in America.

He said America's religious revival springs both from the nation's natural reaction to the materialism and dictatorships of recent years and from its "face-to-face experiences with the realities of life and death during two world wars."

"Despite the number and diversity of the varying creeds and denominations existing in the United States, religion is having a striking effect on American life," the Ambassador said.

"At the base of all religions there is love, sympathy, kindness and generosity. Wherever these traits flourish there is no need for guns and bombs."

Mr. Peaslee said religion "infuriates" Communists because they do not understand it.

"They vaguely realize," he said, "that there is something inherent in religion and the dignity of man which prevents them from being successful in their attempts to establish their godless materialism—and that infuriates them."

London

Purchase of Bush House, an imposing block of office buildings in central London, England, by the (Anglican) Church in Wales has been announced.

Although no official purchase price was reported, informed circles believe it was between 2,000,000 and 2,500,000 pounds sterling ($5,600,000 and $7,000,000).

The transaction is part of the Church's programme to readjust its investments so as to provide increased income. It is anticipated the deal will net the Church an additional 45,000 pounds ($126,000) annually.

Church of England officials recently made readjustments of its investments in a similar manner, and a number of other religious bodies and agencies in this country are pursuing a like policy.

Spokesmen for the Church in Wales said it is hoped the expected additional revenue will make possible an increase in the stipends of clergymen.

McCARTHY FADES FROM SCENE

SAMUEL W. IRWIN

Washington Letter

One might begin with a sort of fourth-quarter run-down on the plays of the redoubtable Senator McCarthy. The season is over and though he has quite faded from the main scene he will no doubt appear off and on in lesser roles. Already, just after the new Congress had begun its work, McCarthy declared that he would act as chairman of his former committee still, would subpoena witnesses, ferret out communists in the Defence Department, and would continue this until the new Committee got to work. (During 1954 McCarthy had produced not one bona-fide indicted culprit, according to a statement of the Civil Service Security head.) Recently, Secretary Wilson of Defence reinstated the last worker dismissed four months ago and ordered that her back pay be made good. And, too, no subpoena was issued in his new venture. McCarthy left town under threat of a new censure instead. Some still hold that 10 million had signed a vast petition formerly, against any trial.

However, when an armoured car from New York did bring the huge petition-rolls to the Senate, the mass of names was much under two million. The armed guards in a sort of melodrama assault carried their rolls to the outer doors of the Senate, were disarmed by Capitol police, and the last end was worse than the first. The petitions produced no explosion, except to have it revealed by **The Church and State Review** of Washington that signers were boasting that they had put down their names and other names several times to the petition and that in some parochial schools teaching-nuns supervised distribution to the children. In the censure vote itself all Democrats along with 22 Republicans voted "condemnation." The remaining 22 Republicans stood by to the dead end in support of the accused.

The New Harmony

There is agreement in Democratic ranks to support the President on extension of Reciprocal Trade on a three-year basis, though only one year extension was granted last round by cautious Republican voters. In the field of National Security, however, there is considerable grumbling and a demand by Democrats for a review of security matters. One capable, long-time farm organizer, who worked with General MacArthur in Japan and was satisfactory to the State Department, was bruskly dismissed recently from the Dept. of Agriculture by Secretary Ezra Benson (Apostle of the Mormon Church) and Cabinet Member. The dismissed worker was of Russian birth, a naturalized American citizen, with two or three sisters still living in Russia —though he had not seen them for nearly a decade. The Foreign Administration under Mr. Stassen saw no special peril in all this to the national security and took the foreign-born Russian in as a member of his staff for the Far East. Mr. Eisenhower agreed. Other cases of firing and re-hiring in other areas were examined and the demand for a study has come to the front.

Besides this rough place in the present harmony, the President will be confronted later by the high hurdles when the Light and Power fracas of Yates and Dixon comes up with its pressure for partnership with TVA, which threat Tennessee Valley Authority does not like. The Democrats are set to throw this programme out on the grounds that it is a Republican give-away to monopoly money and private power. They hold there was no competitive bidding, and no interim waiting term for study by Congress. Where the well-renowned TVA has served with such skill in the flood and power field many wonder at the unusual administration urgency. And the Democrats have no yen whatever for what they interpret as a nosing in of profit takers. As to harmony in Committees there seems to be encouragement. Senator McClellan, for one, who takes over the group once headed by Mr. McCarthy, declares that there will be no such tactics as seen in the former management, no one-man hearings, no abuse of frightened witnesses, and no "guilt by association" as evidence while for the accused, there will be the right to defend himself with counsel against any charge or any unsubstantiated rumour that somebody may have run into the files. Then, too, the President's current attitude of bi-partisan collaboration is a swing away from his Republican counsellors. Following the State of the Union Address by Mr. Eisenhower, many have referred to the speech as a New Dealish. At any rate there is a softening of the hard core of the last Congress. Some have dreamed that the next general election in the fall of 1956 may even want to elect Mr. Eisenhower again and at the same time cut down on Republican representation.

'I'M JUST BACK FROM PUSAN"

ssion People Are Doing the Real Job

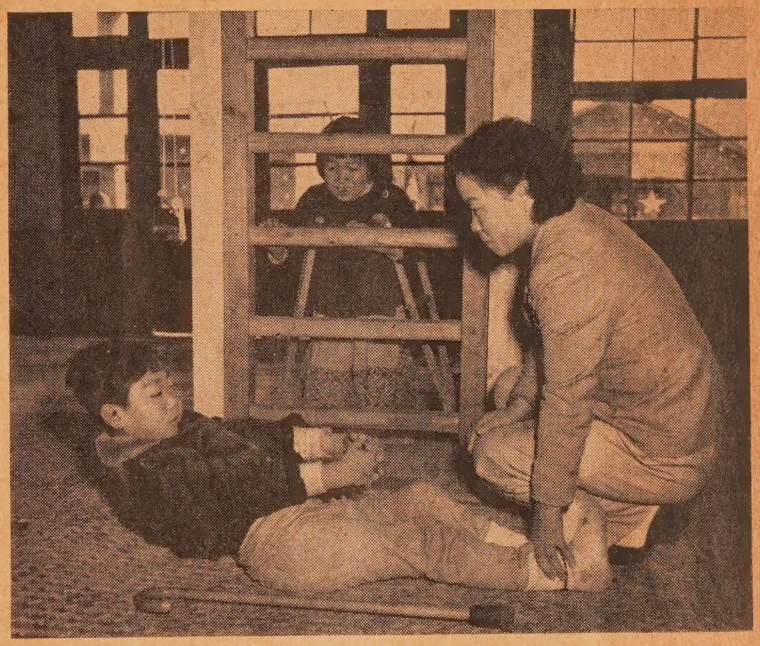
ETTER FROM J. KING GORDON, Director of Public Information UNKRA, Seoul, Korea

ve been looking over some KRA projects in Pusan. The ed Nations agency is building Merchant Marine Academy on g-do Island; it is putting up e new houses on a couple of s to take care of some of the ims of the recent big fires; it utting in the last of the voca- al training equipment into the abilitation Center at Tongnae, it is helping along half a en voluntary agency projects tly doing medical and relief k. It is this last group that rested me particularly during trip. Somehow, these "mission ple" seem to be doing the real I suppose it is because they working directly for and with Korean people, identified with m, dedicated to their work. We ternationals" are here to do a ticular job, then we'll go. They ng here. Most of them are e to stay.

Mission People Belong

'ake the Maryknoll Sisters with ir Clinic on the hillside just r the line where the big fire rted a year ago November that ned out the whole center of san. I was up there a couple of es. What strikes you first are crowds of poor, sick, anxious ple — all ages, all conditions, men and women, mothers with ies strapped to their backs, 's and girls with all kinds of ictions, sore eyes, skin infec- ns, polio, tuberculosis. They rt lining up at two in the morn- . By nine, when the Clinic ens, the queue is sometimes a ck long. They crowd the alley- y, they pack the courtyard, and ss against the window waiting their names to be called, they wd the corridors outside of the rooms where treatments are being given or tests taken. Downstairs, the children lie patiently while a sister adjusts a plaster of paris cast to a tubercular limb or spine, or fits an orthopedic boot on a foot weakened by polio.

But with all the crowding—488,991 patients treated last year, the record day being August 31 when 2,597 passed through—the place is clean, it is efficient, there is no confusion, and there is a personal concern in each patient that is almost incredible. Of course, it is the sisters themselves who are impressive—three American doctors, one Philippine doctor, four American nurses, three part-time Korean doctors, five Korean nurses and Korean technical assistants, bringing the total staff up to twenty-two. I have seen dedication before, but I don't think I have ever seen it combined with such practical competence, good cheer, compassion, and radiant health. I realize these adjectives may sound trite but I have picked them as exactly as I can.



At the Tongnae Rehabilitation Centre polio children learn to use their limbs

Miss Barbara Broadfoot, daughter of the late Rev. T. A. Broadfoot of the South China Mission, and Mrs. Broadfoot, Toronto, is running a Y.W.C.A. establishment for homeless girls at Tongnae, a few miles from Pusan. She is shown (centre) with two of the girls inspecting the jars of kimchi that the girls put up from cabbage grown on the farm Miss Broadfoot took over and transformed into a going and paying concern.

ng before dawn, crowds of sick ople line up at the entrance to the Medical Clinic in Pusan.

We had just finished our rounds when we met a couple of sisters who were starting out in the ambulance to pick up a mother and a baby. The baby had been born in a box-car down by the harbour and a worried GI had put in a call to the Clinic. Since there were no beds in the Clinic, the sisters had telephoned the Australian Presbyterian maternity hospital to find out if they could be taken in.

We thought it might be a good idea to look in on the Australian Presbyterians. They were a bit hard to find. True, their new stone Church looms up on the hillside, but the hospital is at present lodged in a couple of humble frame buildings in a particularly dilapidated back street. We got a cordial welcome from Nurse Katherine MacKenzie, who with her sister, Dr. Helen MacKenzie, run the hospital. Both of them have been in Korea a long time; their father was a pioneer missionary in these parts.

The hospital was crowded, and will be until the new 60-bed hospital, whose foundations are now being cut out of the rock of the hillside, is completed. The main ward, designed to hold fifteen beds, now has thirty patients in it. We saw the woman who had had her baby in the box-car. She had had a bath and looked clean and warm. Her baby was healthy and pink, with a smudge of soot still on its nose.

The Widows' Home

Not so far from the Australian hospital were the widows' homes, in which The United Church of Canada has been taking a great interest. It was Miss Palethorpe of the United Church who piloted us there in her jeep. There are three houses, two of them Japanese-type, built around a courtyard. UNKRA supplied one of the houses that serves as a dormitory. The thirty widows who live and work there under the direction of a Korean lady, Mrs. Kim Kyung-Min, come for the most part from the North. Their husbands died in the war or were taken away by the Communist forces. With them are forty-eight children of assorted ages. The United Church has helped out with materials for sewing. The Church World Service is training some of the widows in the use of hand looms. They turn out a vast number of articles of clothing for the local market and with the proceeds keep themselves and their families alive. Moreover, in the process they have learned a trade which, when they leave their little community, will help them remain self-supporting. *(See photo on cover)*

The Church World Service's weaving establishment is close by. We paid it a visit, but found to our regret that Miss Violet

(Continued on page 17)

NEXT ISSUE
The Story of Sunday School Publications
Christ is Lord proclaimed through 13,000,000 pieces a year

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THE LATE JOHN R. MOTT

It is nearly forty years since we first had the privilege of meeting the late Dr. John R. Mott, who passed away a few weeks ago at the age of eighty-nine. Since then we met on various occasions. He always remembered us and associated us with the United Church and Toronto. The last time we met was in Evanston in August, 1954, at the World Council of Churches. He asked after Dr. Arnup and commented on the passing of the late Dr. James Endicott.

Dr. Mott was the greatest Christian statesman of the century, according to Bishop Bromley Oxnam. He won the Nobel Peace Prize in 1946 for humanitarian work. For many years he was the General Secretary of the National Council, and of the International Committee of the Young Men's Christian Association. He helped form the World's Student Christian Federation and was its General Secretary until 1920, and its Chairman until 1928. He played a prominent part in the formation of the International Missionary Council. Dr. Mott was Honorary President of the World Council of Churches, elected at its first meeting in Amsterdam in 1948.

It is hard for the modern generation of students to realize the thrill and the inspiration which the students of a generation ago received from this great man. He won their hearts, their loyalty and enthusiasm by his utter consecration, his world-wide vision, his understanding of youth, and his forthright manner of presentation from the platform.

Thousands of Church leaders all over the world owe a debt of gratitude to John R. Mott, and in their own lives they carry on the works of one of the greatest leaders of our time.

MUMMIES AND HEP-CATS

Once when the topic under discussion was the Re-union of the Churches we made bold to suggest that the United Church might make an approach to some of the newer evangelical groups. We thought then that with their enthusiastic faith they might make a real contribution to the spiritual life of our Church.

That was some years ago. The situation has changed. A real spirit of evangelical fervour is manifesting itself in our own Church to an extent we could hardly have foreseen a few years ago. Sermons have a more personal appeal, lay leadership is exercising a warm influence and hundreds of evangelistic missions are being held annually, with many decisions for Christ and many reaffirmations of faith.

On the other hand — but perhaps we should let the other speak for itself. In the current issue of *Evangelical Christian,* an excellent Canadian religious magazine which represents the point of view of these Churches, there is an editorial entitled "Dead Churches." The editor says he had a letter from "Bob Munro, well known evangelist and Bible teacher." In it he tells of a "recent visit to a number of Churches in Eastern Canada." His comment the editor says is worth repeating. Mr. Munro writes: "Many years ago I took Mrs. Munro to London for a week and during our visit we went to the British Museum and there saw an Egyptian mummy. We were told it had been dead for four thousand years. But that thing was a hep-cat full of pep and ginger compared to some of the Churches I visited."

Now we are not sure of the location of those Churches which "Bob" visited. To a man in British Columbia, Toronto might well be in Eastern Canada. But "the well known evangelist" could not have referred to Toronto—that is unthinkable! For the person in Toronto, the Maritimes are in Eastern Canada. Could "Bob" by any chance have meant the Maritimes? We do not know. And since we are neither experts on hep-cats nor on mummies we are not even going to hazard a guess. We are only quoting "Bob," and according to the Editor of *Christian Evangelist* "Bob" knows his mausoleums.

MORAL REARMAMENT

The Moral Rearmament programme had its origin in the Oxford Group Movement originated by Dr. Frank Buchman. In its early days the Movement offended a great many by its exhibitionism when those who were attracted by it bared their most intimate private lives in public.

Shorn of much of these earlier extravagances and practices, the Movement has continued under the name, Moral Rearmament. A great number have been helped spiritually by this interdenominational movement. Some active Christian workers have been brought into the Church through its influence.

But, at best, it stresses only one side of the Gospel: the personal side. It is probably true that for some that is where the emphasis was needed. But Moral Rearmament is not the whole story. Any theory of religious faith and practice which neglects its social implications will tend, in time, to become selfish, introspective and self-satisfied. The Gospel which neglects such matters as bad housing, inadequate care for the sick and the needy, unjust trade practices and all the rest, is not the whole Gospel as we understand it. It was probably this which led the Church of England on February 16th to refuse official support to the Movement.

Religion can be terribly selfish if not constantly checked against the whole gospel of Jesus Christ.

A HOT POTATO

A Canadian Press dispatch from Ottawa, dated February 3rd, carries the information that the Prime Minister, the Rt. Hon. Louis St. Laurent, is giving consideration to the appointment of representatives of religion to the Senate. It was even suggested that Rev. Georges-Henri Levesque, dean of social sciences at the Roman Catholic Laval University, was to be the first appointee, who, it was said, was quite willing to accept the appointment.

If this report was a kite to see how the wind would blow we can assure the Prime Minister that there would be a real cold blast from the Protestant Churches against the suggestion, and perhaps from the Roman Catholic Church, too. Why anyone, least of all the Prime Minister, who is usually politically astute, should even consider such a retrograde step is hard to understand. What is the purpose of such a representation? We have not been told. Who asked for it? We have been given no information on that point, either. The answers to these questions should be provided if the Prime Minister is considering the matter seriously. We would like to know what lies behind this.

That the Senate needs reforming, nobody would deny. That has been recognized for years by all political parties. But it is a rather hot potato which even the bravest has hesitated to touch. To be sure the Senate needs reforming, but adding a few ecclesiastics to the Chamber is about the last thing in the world that would inject new life and energy into it.

As for flattering the Churches, if that is what the Prime Minister has in mind, that, too, is out. Naturally if a Roman Catholic were appointed, a Protestant would have to be appointed as well. Who would be the Protestant appointee? Who would suggest him — or her — and from what branch of Protestantism would he come? The injection of religion into politics with all the bitterness that follows a religious controversy would be the inevitable result.

No, the suggestion is badly conceived and should be relegated to the limbo of well-intentioned but impractical ideas.

LL GLORY and THANKSGIVING

udies in the Communion Prayer of ne United Church of Canada

CAMPBELL WADSWORTH, Montreal West, P.Que.

IV (Continued)

The Body of the Lord

An outstanding leader of the ethodist Church in Great Britain, . J. Ernest Rattenbury, once marked, in connection with a scussion of the Lord's Supper at was then taking place, that winglianism was not the only m of Protestantism, nor was it e best." With these words e might bracket those of the inburgh theologian, Henry J. otherspoon: "The Christian soul not by spiritual instinct or as a sult of its experience, Zwinglian receptionist or symbolist; it ars Christ's words and does not cupy itself in challenging them." ese two statements serve to ke us back in thought to the storic debate, which in October the year 1549 Ulrich Zwingli d his friends from Zurich cared on in Marburg Castle with artin Luther and his followers m Wittenburg.

The subject of this debate, as saw in our last article, had to with the manner of Christ's esence in the Holy Communion. the Medieval Church, into ich all the Protestant Reforms had been born, a two-fold nviction on this subject had ng held undivided sway. Thus was believed (A) that in the ly Communion the Christian es feed on the substance of rist's Body and Blood, and (B) at the Bread and Wine, following their consecration, bear an sential relation to this subance. Luther believing, in his ntroversy with Zwingli, that rtain "vital religious values were stake," affirmed both A and B. Zwingli, whose basic conception God was quite different from at of Luther, both A and B were ke unacceptable. At a later date, artin Bucer the peacemaker and hn Calvin the reconciler declared emselves ready, while still chewing B, freely to accept and adly to endorse A.

For it happened that Luther d Zwingli were not the only men undertake the mighty task of e Sixteenth Century Reformaon, nor were they the only aders whose creative ideas were mould the thoughts of generaons yet unborn. In that same st golden dawn there were hers, who made no secret of the et that they agreed in this atter with neither Luther nor vingli. I have just spoken of icer of Strasbourg and of Calvin Geneva. These two leaders were epared to acknowledge that ere had been truth on both sides the sacramental controversy, t, what was more important, ey devoted their time and their lents to the task of reconciling e two contending theologies. nd here in a nutshell are the ideas which Bucer first worked out, and which Calvin in Geneva later championed throughout the whole of the Reformation world.

The Symbols

"In His Sacred Supper," wrote Calvin, "Christ commands me, under the symbols of bread and wine, to take and eat and drink His Body and Blood. I doubt not that He truly presents and that I receive them." The Body and Blood of our Saviour Christ are, therefore **present** and **given** in the sacrament. At the same time, their **reception** and **appropriation** is dependent on faith. The relationship is one of a compact which God makes, so that when the Supper is rightfully and faithfully observed, then the Body and Blood of Christ are truly received. True, the elements themselves are signs —though signs which not merely signify, but which also exhibit the realities for which they stand. It would be a mistake, however, for us to permit our attention to become focused exclusively on these symbols, on what Calvin calls "those earthly and corruptible gifts." Rather does he urge us to "lift up our spirits and our hearts to Heaven where Jesus Christ is in His Father's glory."

But how are we to reconcile this teaching with that which is obviously implied in paragraph 4 of our United Church communion prayer, wherein we clearly and specifically invoke God's presence, and beseech Him to sanctify, with His Word and Spirit, these His own gifts of bread and wine which we set before Him? The answer to the question is briefly and simply this. Calvin's somewhat negative attitude toward the sacramental elements was not such as to satisfy his followers in those later generations, which had the leisure and the desire to reflect on his great work of reformation. Consider the case of the Church of Scotland which was "reformed from Popery" by Calvin's famous follower, John Knox, and from which we in The United Church of Canada have derived so much in the way of eucharistic faith and practice.

As early as the year 1620 the historian, David Calderwood, declared that it had been the custom in Scotland since the first days of the Reformation to bless the bread and wine, while the analyst Row, describing a semi-Anglican Communion celebrated in St. Giles, Edinburgh, in 1662, made the significant complaint that there was in it, "not one word of Lord bless the elements or the action." From this time forward there is abundant evidence to show that when Scottish Churchmen gathered at the Holy Communion they regularly invoked the Holy Spirit to sanctify the gifts on the Table before them.

For Public Worship

In the hour of their joint triumph in 1644, Scots Presbyterians and English Puritans authorized the Westminster Directory for the public worship of God, and agreed that in the Lord's Supper the minister should pray to God that He would "vouchsafe His gracious presence and the effectual working of His Spirit in us, and so to sanctify these elements both of Bread and Wine, and to bless His own Ordinance, that we may receive by faith the Body and Blood of Jesus Christ crucified for us." We have here clear witness to what had become the Reformed tradition throughout the British Isles. Some years later, it made its appearance again in the so-called Savoy Liturgy of 1661, hurriedly prepared by that shining saint and scholar, Richard Baxter. "Sanctify these thy creatures of Bread and Wine," wrote Baxter, "that they may be sacramentally the Body and Blood of thy Son, Jesus Christ." Somewhat unexpectedly the same tradition turns up again in the Wesleys' Sacramental Hymns, wherein we are invited to sing:

"Come, Holy Ghost, Thine
influence shed,
And realize the sign;
Thy life infuse into the bread,
Thy power into the wine."

But what is the effect of this invocation of the Word and Spirit on the bread and wine themselves? Surely the answer must run somewhat like this. They are no longer common or ordinary elements, but Holy Things touched by the hand of God, Sacred Gifts which He is now using for His own most high and holy purpose. For some years the present writer has been content to rest in the famous statement of this truth, which was composed back in the Eighteenth Century by that great stalwart of the Reformed Faith, Thomas Boston of Ettrick. On the first day of June, 1715, Boston, seated in the manse study at Ettrick, Scotland, took up his pen, and wrote the following words:

"The elements, after consecration, being declared to be no more common bread and wine, but sacred symbols of the blood and body of Christ, I felt in my spirit a sensible change accordingly. I discerned the sacramental union of the signs and the things signified, and was thereby let into a view of the mystical union. I saw it. I believe it. And I do believe it to this day. I do not remember myself ever to have been so distinct in the view and faith of this glorious mystery."

A Challenge to the Church

The financial report of the Missionary and Maintenance Fund for 1954 is now before the Church. We have received a total of $4,309,000. Of this total $239,000 is designated for Food for the World's Hungry. Apart from this, the amount available for distribution to the Boards and Departments of the Church is $4,070,000. This is an increase on last year of $211,000.

Our first duty is to express thanks, on behalf of the many who derive benefits from these gifts, to those who have contributed. Many persons have contributed as an expression of the compelling power of the Love of Christ in their lives.

It is, however, not easy to believe that this represents either the response we should make to God's love or a sharing on a Scriptural basis of the reward we sometimes think God has been pleased to bestow on us.

We, therefore, desire, even as we thank all those who have contributed, to put before the Church our Need for larger resources to do the work committed to us. For 1955 our Church urgently needs $5,000,000. We believe this sum can be reached.

We desire also to pay our tribute to the contribution of Dr. Denzil G. Ridout. He planned and inspired the work of the Department for 1954. We are grateful for what he did, and we challenge our Church as he so often did to

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of Kings.

George Dorey, Moderator
Ernest E. Long, Secretary
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C. H. Dickinson, Publications
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Mrs. W. J. Campion, Deaconess Order and Women Workers

A New Canadian and the Church

A MEMBER OF WOODGREEN CHURCH, Toronto, Ont.

Yes, I am a "New Canadian"—and in two more years I shall be a Canadian citizen. Getting the citizenship of Canada will be a great day in my life. But although I don't have my citizenship yet, I know that I am one of you, that I feel and think as a Canadian. How is that possible? Can a man change his character let alone his nationality so fast? He doesn't have to change if he is a Christian. That is something I have learned here in Canada. Let me tell you about it.

My wife and two boys and I were lucky enough to survive the last war. I came home from a prisoner-of-war camp at the end of 1947. But was this home? Was this the same country, the same people, I had left? Everything had changed tremendously. Our province was occupied by the Russians. Do you know what that means? My family was starving. My oldest boy, four years old by that time, suffered from tuberculosis, a result of starvation. My wife was only a shadow of herself. After a few terrible experiences with the Russians and their German disciples, I escaped with my family to West Germany through the so-called "Iron Curtain," by that time heavily guarded. We were caught by the police but managed to escape again the same day. Full of hope that life in West Germany would be better, we tried to settle down. It was not so easy, for we came illegally to the West and I was a refugee from Danzig and did not have German citizenship. We finally decided to emigrate.

But Germans were not wanted, and for the International Refugee Organization (I.R.O.) I was a German. Finally in 1951, Canada opened immigration for everybody. I applied and was accepted. I arrived in Toronto in September of 1951, got a job the first day and saved the money for the passage of my family. They came six months later.

Now we were in a strange country and had to struggle with another language and other customs. Would Canadians make us feel that we were foreigners and not wanted here? We have learned to know many Canadians, friendly and ready to give a helping hand when it was needed. This was surprising for us, and it was a puzzle after our experiences with our own people at home. For us it was a surprising thing to see how many people went to Church on Sunday. Should this be the key? It is only natural that we watch the Canadians wherever we have a chance, to see how they live, how they talk and how they act.

One day I received an invitation to become a member of a Canadian Men's Club at the Y.M.C.A. When I refused because I was afraid it would annoy Canadians to have a foreigner in their club, I got as an answer that they would not be Christians if they would make differences. Here it struck me the first time: "'Christians,' that was it. Canadians are Christians and that makes all the difference."

Our first landlady invited my wife to Dentonia Park United Church. My wife could not speak a word of English. But she came home from Church and told me she did not understand the sermon but after Church everybody came to shake hands with her and she thought people here were wonderful.

To Woodgreen Church

Soon we had to move. The minister gave our new address to the United Church in our new district. Here one Sunday the deaconess came to our place to invite us to Woodgreen United Church. At home I had not been in Church for many years. In the state-supported Churches of Germany, the ministers did not seem to care too much about their congregations. But here in Woodgreen we were heartily welcomed by Rev. Ray McCleary and members of the congregation. And from the very first moment we felt that we were not only welcome as "newcomers," but we were wanted as "new friends."

A few days later we were invited to join the Married Couples' Club. There we heard various speakers, saw films on life in Canada, and experienced our very first square dance. We got to know what the word "fellowship" means. Soon after that we became members of the congregation of Woodgreen Church. We began to feel happy in Canada.

Last year I became very ill and had to have an operation. It was our minister who saw me into the hospital late in the night and arranged everything for me, with a member of the congregation driving to the hospital with me in his car at 1 a.m. We were greatly worried as we had no insurance and my wife and three children were without money and enough food at home. Our Church took all worries from me. Our friends in the Couples' Club took up a collection to pay our rent. The Church arranged payment of the hospital bills and sent along food for my family. Everything was all right. A hospital chaplain of the United Church came to see me and gave me a cheque for $100 as a gift. "This is the Lord's money," he said, "and you take it." All I had to do was lie still in bed and have the doctors take care of me. I don't need to say how happy I was and my family, too. This is what you call "fellowship in Christ." I had to come to Canada to learn it.

In our Woodgreen Church we worship together, have our fun together and stick together. Here it was that my family and I could say: "We are at home." What a wonderful feeling after all those bitter and hard years. I would like to take this opportunity to tell you how grateful we are that Canada has given us the opportunity to start a new life: the only life worth living, a life in our Lord Jesus Christ.

World Council Photo

The Dermetzian family, deeply touched, wave good-bye to friends on Piraeus Quay, from the deck of *S.S. Nea Hellas*.

Thanks For Your Help

A Letter From Canada to the World Council of Churches

The following is a letter addressed to Mr. M. C. King, senior field representative of the World Council of Churches' Service to Refugees in Greece:

Dear Mr. King:

All the members of our family express their deep thanks to you and all the members of the World Council of Churches for helping us to come to Canada.

We all like Canada and think it is a wonderful country. People in Canada are very friendly and kind. One feels very secure here; there is order everywhere and justice. Aram had rented a little house for us and had bought the necessary furniture, which we will pay for by monthly instalments. So once more all the members of the family can be together.

As soon as we were settled, we started looking for jobs. Alice found a job at the "London Life" Company. I found a job at the "Children's Aid Society" which will start on the 1st of December, and I am very happy for that. It is very good that we all speak English; it helps us very much. We attend Church services in the United and Baptist Churches.

We hope everybody is well there. May our Lord bless you all and the fruitful work you do.

Sincerely yours,
(Signed) Aida Dermetzian.

This letter takes on new meaning with the unraveling of the writer's remarkable story. Aida is a 24-year-old girl born of Armenian parents in Greece. With her family she emigrated to Canada in October.

Her forefathers were the founders of the Evangelical movement in Turkey and for that reason were bitterly persecuted. Many of their kind were repatriated to Soviet Armenia, but the Dermetzian family considered this regime not in line with their ideals. Aida's father was born in Turkey, and studied textiles in France and owned a silk factory until Turks killed 16 members of the family so they could inherit the property. He fled with his family to Greece in 1922.

Mr. Dermetzian established some looms in Greece but business was not very good. Their home was badly damaged during the revolution in 1945 and their youngest son was killed by a hand grenade. They applied for emigration to Canada.

The IRO did not recognize the family as refugees in need of resettlement because they had been in Greece since 1922. But Aram, the oldest son, pointed out that religious ties prompted the family's desire to emigrate. The Canadian Government, however, rejected the application several times, finally stating that Oriental people were not eligible under their immigration scheme.

Aram, not to be outdone, decided to apply alone. He was accepted and sailed for Canada about a year ago. He immediately found a job and started seeking ways to help his family come over. A sponsor in Montreal was found and the family sailed from Greece in October.

Aida, incidentally, is a trained social worker, having been graduated from Pierce College, an American College in Athens. She participated in at least two World Council of Churches' ecumenical work camps in Greece, and before emigrating was working as a social worker in a village adopted by her College under a relief programme begun after the guerrilla war.

'he Tailor at Cavango

NEY GILCHRIST, Angola, Africa

No rings on his fingers
No bells on his toes . . .
because no toes and no fingers.

The Roman proconsul who said t there was always something v out of Africa didn't know the f of it! If only he could be e today to see the things that happening in Africa!

Among many other new kinds awareness there is none more dent than bicycle consciousness. When I see the Raleighs, dges, Humbers, B.S.A.'s, etc., city streets, highroads and lowds, bush-paths and trails over plains, ridden by all sizes, ts, shapes, sexes, and conditions Africans, I pinch myself. I e to in order to realize that knew their mothers and dads en they were dressed in bark th and antelope skins.

So it's not at all an unusual ht to behold adults having their t teetering ride on a bicycle.

I left the dispensary at the at new Cavango leprosarium Southern Angola one Sunday ernoon recently, I saw such a inner's wobbly ride. I was lking, he was down the road ead of me, and I thought he s doing about as badly as any had ever seen. Big, broadouldered fellow, ambulating in ick little nervous zig-zags. other chap as big as himself s trotting alongside and strivg desperately to hold Mr. Begin- on the seat of the vehicle. ey wavered and struggled, pped and started. And I, now roughly curious, went into anks' high gear. When I caught to the pair I was about to liver myself of some light Umndu banter. It died on my lips d I caught my breath. Was I ing things? No, I was not. The ung man trying to ride the cycle had not a stub of a toe left either foot and not a whole ger on either hand. He did have few finger stubs. And he wore grin almost as broad as Santa aus's tummy. I should have cognized him sooner for he's e of my 250 patients here in vango. He's a young man by the me of Tavares Ferreira, about years of age. He assured me at he not only would learn to le the bike but he would learn ght soon! I drew his attention the fact that the area where s toes used to be on one foot as bleeding badly. At that he inned wider than ever!

You won't wonder that when I w the general manager here at vango a few minutes later, I ked him about this young fellow vares. Senhor Gomes smiled at y query, and his wife, Senhora ona Celestina, said "Why Tavres is our button-hole man!" hat called for explanation. So e told me that the last machine avares had mastered before ckling the bicycle was the sewg machine and that he had really become a good tailor, doing button-hole work so nicely that they had encouraged him to sort of specialize in it. I went to the temporary grass-walled tailor shop the next day to see with my own eyes. Tavares had already made a nice pair of khaki shorts that morning. I had an awful time trying to get a picture of him with his machine and his handiwork. I could get everything except the nice grin that he normally wears. He looked as if I was holding a gun on him!

Later we had a good talk. Tavares' mother died of leprosy some years ago. No attempt was made to get modern treatment for her. He first noticed a spot on his own face perhaps four years ago. The disease made rapid progress. Partially crippled, he went to work at the local government post. He was fortunate, for the **chefe do posto** (European official) recognized the nature of his disease and sent him to an African rural dispenser of the Elende Mission. The nurse, a former pupil of Dr. H. Stanley Hollenbeck—the same doctor who introduced me to a knowledge of leprosy—did all he could for Tavares. But his stock of medicines was not adequate and it was a malignant type of leprosy, hastening on to destruction of digits and making terrible inroads on the lad's health. One day, with the cooperation of Elende Mission, the African nurse-dispenser, Senhor Bernardo, loaded all his leper patients on a lorry and drove a night and a day to take them to Cavango. Proper therapy was begun. An adequate, substantial diet was provided. Good nursing was instituted. The ulcers on Tavares' hands and feet began to heal. Today he is an arrested case. Badly crippled, but arrested.

As we talked, I learned more about Tavares. He told me that he had found more than healed hands and feet. "Yes," he said, "Nurse Bernardo was very good to me. I heard the Good Word from him. I became interested in the Gospel." "Just interested"? I asked. "Oh no! I am a believer!" he exclaimed. "And I am in the class of those being prepared for Church membership." I just hope that Tavares Ferreira works as hard at being a Christian as he has done at learning to be a tailor and as he is now doing at mastering the bicycle! I think he will!

MISSION DOCTOR AIDS IN RESCUE

Dr. Donald Watt, The United Church of Canada missionary in charge of the Queen Charlotte Hospital, Queen Charlotte City, B.C., was given major credit for the survival of five loggers who were severely injured in the crash of a De Haviland Beaver Aircraft with seven aboard, off the British Columbia coast. Two of the seven died.

A small plane carrying a load of loggers into camp — a seven-minute flight—was hit by a squall and crashed. As soon as the plane was reported missing, Dr. Watt was called to be ready. A Queen Charlotte Airlines pilot heard the conversation and brought his plane down to pick up the Doctor, a Mountie, and engineer. They set out to hunt for the missing plane, and sighted it just before dark. The pilot landed the three men on a small lake and then circled around the crashed plane to guide them as they walked miles through rugged slash country to the scene.

The three men were among the first to reach the plane. It was another six hours before a group of loggers arrived with stretchers. In the meantime, Dr. Watt had given the five injured men sedatives, fitted splints and bandages, and with the help of his companions had gone through luggage and used everything they could get to keep the men warm because they were in such severe shock.

It was four in the morning before they could reach the camp. They had to walk and carry the stretchers over a treacherous trail and up a mountain. Here Dr. Watt looked after the men until the R.C.A.F. rescue plane arrived with doctors and nurses.

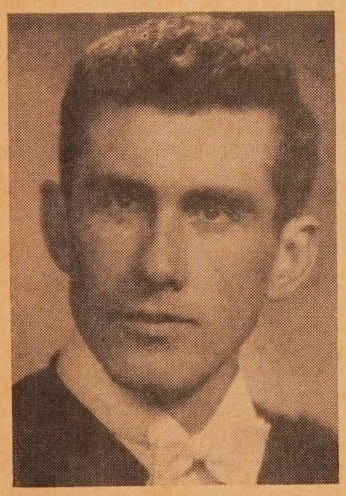


Photo Ashley and Crippen

Dr. Donald Watt, missionary in charge of United Church Hospital at Queen Charlotte City, B.C., who aided the injured loggers in a crash.

The Senior Medical Officer of No. 12 Group R.C.A.F., Wing Commander I. H. Barclay, who later took charge of the rescue, stated that the injured men would not have had half the chance of survival without Dr. Watt's heroic work.

"And when we arrived with equipment and additional medicine," said Wing Comdr. Barclay, "we found Dr. Watt had prepared diagnoses which made our job much easier."

Then Dr. Watt, who is also the Coroner, had to carry out an inquest before he could return home.

New Building, Naparima College

Over three hundred guests gathered at Naparima Training College in San Fernando, Trinidad, for the formal opening of its new building on December 18, 1954.

It was the first time the College had been able to boast a building of its own, although it had been training teachers for Trinidad's school system for more than fifty years. Previously it had used class room space in Naparima College, a secondary school for boys.

The new building was opened by the Minister of Education and Social Services, Hon. Roy A. Joseph, O.B.E., an alumnus of the College. Praising the work which the College has done in the past in providing head-teachers and inspectors for Trinidad's educational system, he pledged the full support of the government in the future development of its programme. Plans for further building expansion were outlined by the Principal, Rev. E. E. Newcombe. These include a men's dormitory, a ladies' dormitory with domestic science rooms, a handicraft building, a dining room and kitchen.

Mr. Newcombe also paid tribute to the work of his predecessor, Rev. H. F. Swann, who served as Principal until 1953, when he resigned to go into evangelistic work. A photograph of Mr. Swann, the gift of the College Alumni, was unveiled by the mayor of San Fernando.

Others taking part in the programme included Right Rev. J. F. Seunarine, Moderator of the Presbyterian Church in Trinidad, and Mr. A. C. Goberdhan, Chairman of the Naparima Training College Board.

Sailing for India

Rev. and Mrs. Douglas R. Jennings, recently appointed as evangelistic missionaries to India, sailed from Halifax on January 29th on the **S.S. Samaria.**

Mr. Jennings served in the R.C.A.F. during World War II and received the D.F.C. for bravery. He was shot down over Germany and later escaped from a German prison camp. Returning to Canada he decided to enter the ministry. He graduated at Pine Hill Divinity Hall, and since his ordination has been serving as minister at Maitland, Nova Scotia.

Mrs. Jennings is a graduate nurse and holds a public health nursing diploma from Dalhousie University.

Rev. and Mrs. Arthur W. Dobson sailed for India from New York on February 1st on board the **S.S. United States.** They are returning to India for their third term, after spending their furlough in Vancouver, B.C. Mr. Dobson is the son of Rev. Hugh Dobson, D.D., of Vancouver, for many years Associate Secretary of the Board of Evangelism and Social Service in the Vancouver office.

Y.P.U. News Notes

Christian Service Fellowship

Toronto Conference. It certainly was a full day for those in Toronto Conference Young People's Union who attended the Christian Service Fellowship at St. Andrew's Church, Toronto, on Jan. 22nd. The day was planned "to Confront young people with the basic tasks of the Christian Church and with their responsibilities as followers of Christ," and it thrilled the Committee and Executive of the Conference to see approximately 140 young people interested enough to arrive early in the morning to hear the Rev. Horace Burkholder, Boys' Work Secretary of the Ontario Council of Christian Education, speak on the theme, "Therefore, present your bodies a living sacrifice."

Mr. Burkholder urged the young people not to stop at doing some work for Christ, but to use all their time and energy witnessing for Him by our words, actions and very lives. He surprised everyone when he exclaimed, "I don't believe you have a soul! . . . You are a soul, and you have a body! Use it for the work of the Kingdom."

This was the perfect inspiration for us to enter interest groups for the study of work in Ministry, Missions, Deaconess Order, Sunday School, Mid-week Boys' and Girls' and Young People's. Such well-known people as Rev. J. W. E. Newbery, Rev. F. M. Ferguson, missionaries, Rev. Jane Bone of Five Oaks, and Miss Ruth Sandilands, deaconess, led these courses to the great enjoyment and benefit of all. After viewing "Where None Shall Thirst," an excellent movie on India, we changed our course to another interest group, which meant each person had studied two fields of Church work, during the day.

Inspiration was keenest, however, after the banquet, when our Church's first Moderator, the Very Rev. George C. Pidgeon, D.D., urged us to take up where he is leaving off. Referring to Kipling's "If," and Burns' "A Man's a Man for A' That," Dr. Pidgeon reminded us not to forget God—that we are NOT self-sufficient, and that it is through Christ alone that we can be strong enough to carry on His great work.

In the chapel, Dr. Pidgeon presented Alma Gomez and Nancy Holman, both students at the United Church Training School, from British Columbia, The Memorial Scholarship of B.C. Conference Young People's Union.

The personal witness of three devoted servants, leading into a quiet worship service led by Rev. George Boyle, was no anti-climax, but filled each of us with a sense of realization.

Louise Blundon

YOUNG PEOPLE

Here is the executive of Manitoba Conference Y.P.U. who played host to the meeting of the National sub-executive in Winnipeg during the Christmas holidays. Front row, left to right: Maureen Mayne, Faith and Evangelism; Evelyn Hicks, Missions and World Outreach; Laura Birbeck, Citizenship and Community Service; Nellie Babaian, Conference President; Fay Agnew, Secretary. Back row, left to right: Bruce Boyd, Treasurer; John Turnbull, Stewardship and Training; Ian Sutherland, Associate President; Charlie Hunt, Recreation and Culture Convener.

Manitoba. Lee Shaw, of Winnipeg, reported that a brief was expected to be presented to the Bracken Liquor Commission, presently studying Manitoba's Liquor Laws. This brief was to be given before the end of January, presenting the Young People's viewpoint. In short, this position was that Young People felt that additional outlets meant additional drinking, and therefore no further outlets should be legalized. The committee indicated that they also wished to present to the Commission some of the special problems faced by young people in regard to alcohol.

Manitoba Young People have offered to prepare the material for the National Y.P.U. Week.

Numerous rallies have been held throughout the province within the past few months, with all reporting good attendance. In addition, a Coaching Congress for Conference executive was held October 30, 31, at the home of Rev. Hal Parker, Winnipeg. A Coaching Congress was held also.

Helen Scurfield.

Toronto. "Club 7:30," the Young People's group of Knox United Church, Agincourt, Ont., have a series of programmes lined up for every week until May 9th! That's some real planning. Their programmes include special speakers, a service at Fred Victor Mission in Toronto, discussions and outings. They gather at 7:30 Sunday evenings for Church service, and hold their meeting at its close.

Elizabeth Shadlock.

Presbyteries Present Religious Dramas

The Executives of the three Toronto Presbytery Young People's Unions are well pleased with the growing interest among their local Unions in Religious Drama, and are eagerly anticipating the presentation of two plays, by West and Centre, on March 15.

Although East Presbytery will not be taking an "active" part in the programme, Centre and West are hoping to see a good attendance at Centennial United Church (Bloor and Dovercourt) for this "3-D Night," from all three areas.

The audience will not be restricted to Young People's Unions, and the admission price is low for the entertainment scheduled.

Newfoundland Reports

(John Roberts, a delegate to the National Council last August, submitted this report to the National Executive meeting recently.)

Let me extend greetings from the Newfoundland Conference.

After returning from National Council, the Newfoundland delegation decided that the utmost must be done to further the work of the Y.P.U. In order to do this they felt that the first step was to do all in their power to get Presbyteries formed, and then go on to form a permanent Conference Union. St. John's and vicinity undertook to organize four of these Presbyteries, while Corner Brook promised to look after the other two. The Corner Brook delegation has met with four of the six unions in its Presbyteries and have met with such success that we feel that we will be ready to have our Presbytery Union formed before the fall of 1955. St. John's reported that they, too, have been meeting with success and the combination of all Presbyteries should be finalized and a Conference Union in progress before the end of the coming year.

With regard to **"A Year With the Bible,"** we are overjoyed to learn that sales are very brisk. The information and publicity issued on this book has been sent to the Unions. We have contacted

(Continued on page 24)

Portraits of the Prophets

Fifth in the Series

LAWRENCE TOOMBS,
Madison, N. J.

Jeremiah

Jeremiah is often called "the weeping prophet." It is not a title of which to be proud. It calls to mind the picture of a man with his head in his hands, an effeminate character, the victim of defeatism and despair. There is much in the book of Jeremiah to justify this description of him. A sensitive spirit, he was condemned by the unpopularity of what he taught to be the target of cutting mockery. Of this he complained bitterly to God.

You deceived me, Lord, and I was deceived.
You overpowered me, and defeated me.
I have become a daily laughing-stock,
Everybody mocks me. (20: 7)

An intense patriot, he had to see his nation drifting heedlessly toward disaster, and he shrank from the responsibility of trying to check the tide.

Is there no balm in Gilead?
Is there no physician there?
Why then is the health of the daughter of my people not restored?

O that my head were waters!
My eyes a fountain of tears!
That I might weep day and night for the slain of the daughter of my people.

O that I had a traveller's camping ground in the desert!
That I might leave my people,
And go away from them.
(8: 22 - 9: 2)

All the things he valued most—friendship, wife, family, a little pleasure, and a quiet life—were denied him, and he reacted with violent outbursts against life itself.

Cursed be the day I was born!
Let the day my mother bore me never be blessed!
Cursed be the man who brought the good news to my father, "You have a son"—making him very glad.
Why did I come from the womb to see only labor and sorrow,
That my days should waste away in shame? (20: 14, 15, 18)

It might be thought that Jeremiah is an escapist, hag-ridden by self-pity, unworthy to be listed among the prophets. But before we make so hasty a judgment we ought to remember that this is the man who is called "an iron pillar and a wall of brass." In Jeremiah's day the Israelites evaded every call to reform, and comforted

(Continued on page 24)

Material for the Young People's Page should be sent to Bill Lamb, 80 Charles Street West, Toronto, Ont.

'assport 'roblems

He was an upright citizen. Anyıe could see that he was the ›tter type of man. He had means, ıt that wasn't the most important ct about him. Lots of men have oney. But they don't have modty. They don't employ their eans for good ends, as this man d. You don't find many men conerned for the public weal. You ıd even fewer with a sense of ›iritual urgency, and this man as literally on the run.

Above all, people found him keable, and at least one person, esus of Nazareth, found him ›vable.

That's what makes his story so ascinating—and frightening. For his upright citizen was, if you vill permit a heavy matter to be alanced on a light phase, turned ack at the very border of that ingdom he most wanted to enter.

Here is the story in the fastlowing translation from the Greek locuments that has made the Engish scholar, J. B. Phillips, known ınd appreciated so widely among Bible readers:

As Jesus began to take the road ıgain, a man came running up and fell ıt his feet, and asked him,

"Good master, tell me please, what must I do to be sure of eternal life?"

"I wonder why you call me 'good'," returned Jesus. "No one is good—only God. You know the commandments, 'Do no murder, do not commit adultery, do not steal, do not bear false witness, do not cheat, honour thy father and mother'."

"Master," he replied, "I have carefully kept all these since I was quite young."

Jesus looked steadily at him, and his heart warmed towards him. Then he said,

"There is one thing you have missed, Sell everything you have, give the money away to the poor, and you will have riches in Heaven. And then come and follow me."

At these words his face fell and he went away in deep distress, for he was very rich.

The man who came running to Jesus that day was already living a better life than most men. He had been nourished on the heavy spiritual diet of the law and the prophets. He had assimilated the teachings of the schools. He represented the best of the breed.

Yet to this man the Great Physician lovingly drew attention to a deficiency: total commitment.

The prescription: go, sell, give, come, follow.

The prognosis: You will have treasure in Heaven.

When this story was first related by the apostles, when it was first passed about among early Christians on a scrap of paper with other sayings and doings of the Master who was now their Risen Lord, how shocking the end of the story must have seemed.

He turned away!

This most desirable convert turned away.

He who came running with head and hopes high, shuffled off feeling sorry for himself, the poor prince of many possessions.

Then Jesus looked round at them all, and said to his disciples,

"How difficult it is for those who have great possessions to enter into the Kingdom of God!"

The disciples were staggered at these words, but Jesus continued,

"Children, you don't know how hard it can be to get into the Kingdom of Heaven. Why, a camel could more easily squeeze through the eye of a needle than a rich man get into the Kingdom of God."

At this their astonishment knew no bounds, and they said to each other,

"Then who can possibly be saved?"

Jesus looked straight at them and said,

"Humanly speaking, it is impossible, but with God everything is possible."

How difficult it is to enter into the Kingdom of God. Most people of religious sensitivity know that, and understand it according to their capacity. But what continues to dismay even the religious folk is the **unexpected** difficulty.

It is possible for us to realize quickly, as the rich man did, that once the Kingdom of God is proclaimed by God through his Chosen One, his Messiah, crisis conditions prevail. The Kingdom has come so near as to provoke an unavoidable crisis. The issue is to hand. It is a time to come on the run seeking admission.

Now one's attitude to this Kingdom is best indicated by one's attitude towards the Sovereign Lord of the Kingdom, God in Christ Jesus. What think ye of Christ?

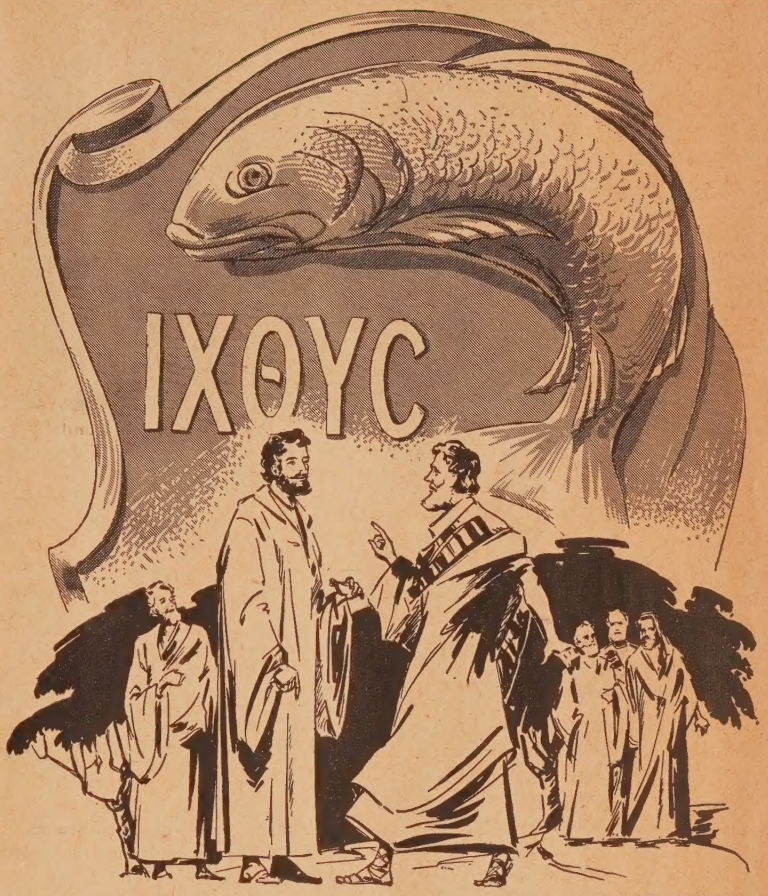
Watch the answer. All other credentials may be in order, but this is the key question.

This isn't a matter of records. It's a matter of relationships. An unexpected development for almost everyone, an unsurmountable difficulty for multitudes who find it easier to squeeze through the itemized, fragmentized incidents of life than to commit their possessions and consolidate their possibilities.

The socially mature upright citizen who came to Jesus with his question about a spiritual inheritance did not pass the test he himself had sought. He could not make full commitment to the Lord of the Kingdom he hoped to enter. Deep in his heart he wanted tourist privileges, with the right to draw on capital investments in his country of origin, tourist privileges with no ultimate and binding obligations towards the Sovereign, nothing beyond a promise to keep the peace, make token contributions to charitable causes, and to refrain from acts detrimental to the welfare of the realm.

O miserable millionaire! The God who asks you to empty yourself empties himself for your sake, becoming poor, sharing your infirmity and fulfilling your faith. With God this is possible.

DEVOTIONS



Drawing by Willis Wheatley

"Jesus Christ, Son of God, Saviour" is the meaning of the fish symbol. The letters of the Greek word for fish are the first letters of the words in the Greek sentence meaning "Jesus Christ, Son of God, Saviour." The fish was a secret sign used by Christians during days of persecution.

Prayer

WE thank Thee, Holy Father, for Thy Holy Name which Thou has sheltered in our hearts as in a tent.

We thank Thee for the knowledge, for the faith and for the immortality which Thou has revealed to us through Jesus Thy child.

Thine is the glory forever. Thou, Lord and ruler of all, has created all things for Thy name's sake, and has given food and drink to men for their enjoyment that they might thank Thee.

To us Thou hast vouchsafed spiritual food and drink and everlasting life through Thy child. Above all things we thank Thee that Thou art mighty. Thine is the glory forever.

Remember, Lord, Thy church, to ward off from it all evil and to make it perfect in Thy love; bring it together from the four winds, made ready in holiness, into Thy kingdom which Thou has prepared for it; for Thine is the power and the glory forever.

Let grace come and let this world pass away. Hosanna to the God of David. Whoever is holy, let him come: Whoever is not, let him repent. Maran Atha, Amen.

(This prayer is from the oldest Christian church manual, the Didache.)

Sunday, Monday

They pluck their palm branches
and hail him as King
Early on Sunday.
They spread out their garments;
Hosannas they sing
Early on Sunday.

But where is the noise of their
hurrying feet,
The crown they would offer, the
sceptre, the seat?
Their King wanders numbly, forgot in the street
Early on Monday.

—Edwin McNeill Poteat

Peter Gordon White

The ceremony of the presentation of the keys to the new wing of the Home for Girls, Burnaby, B.C., is shown above. Left to right: Mr. D. A. McMillan, Chairman of the Building Committee, receiving keys; Mr. George Evans, architect, presenting them; and Mr. N. Lawrick, contractor.

Dedication of New Wing

Home For Girls, Burnaby, B.C.

REV. ROBERT S. CHRISTIE, Vancouver, B.C.

A Home for unmarried mothers with a proud history of forty-two years of service to the community celebrated the opening of a new wing on Monday, February 7th. A formal service of dedication was followed by a reception and social hour for the three to four hundred guests in attendance.

Presided over by the Chairman of the Home's Board of Control, the Rev. N. D. McInnes, the dedication service was shared by the President of Conference, the Rev. Moir A. J. Waters of Victoria—the Bishop of the Anglican Diocese of New Westminster, the Rt. Rev. G. P. Gower; and the Rev. Robert S. Christie, Assistant Secretary of the Board of Evangelism and Social Service. Mr. George Evans, architect, and Mr. Nick Lawrick, contractor, shared with Mr. D. A. McMillan, chairman of the building committee, in the ceremony of the receiving of the keys. Following the formal service, greetings were conveyed from Church, community, and the staff of the Home itself. Heard with real interest were the Rev. Moir A. J. Waters, Bishop Gower, Rev. R. S. Christie and the chairmen of the Vancouver and Westminster Presbyteries, the Revs. E. H. Birdsall and E. W. Horton.

The Superintendent of the Home, Miss Muriel Richardson.

In his unavoidable absence due to legislative duties, a letter of greetings, appreciation and assurance of continued interest in the work of the Home, received from the Provincial Secretary, the Hon. Wesley D. Black, was read by the chairman. Mr. McInnes spoke of the financial assistance which the Board of the Girls' Home has already received from Mr. Black's department of the Provincial Government and of his confidence in receiving an additional grant towards the Building Fund during the current year. Reeve Chas. W. MacSorley of the Municipality of Burnaby, in which the Home is located, expressed the satisfaction of the Burnaby Council with the work carried on in our Home—a vital and necessary service which, he said, has induced the Council for some years past to make a yearly grant towards the Home's operating budget.

Speaking as the Acting Director of the Children's Aid Society of Vancouver, and officially representing the various social agencies professionally associated with us in the work of the Girls' Home, the Rev. S. H. Pinkerton voiced the appreciation of the social agencies of the excellent service regularly given by the Home, and congratulated the Board on having in its employ so able and devoted a staff to serve the interests of the girls in residence. The record of the Home's contribution over the years to the physical, social and spiritual needs of a host of unmarried mothers was an enviable one, Mr. Pinkerton declared. Miss Muriel Richardson, Superintendent of the Home, graciously acknowledged the good wishes and words of commendation that had been spoken, and indicated the real satisfaction of the staff with the improved and enlarged facilities which the new wing provides. She pointed out that the accommodation of the Home has been increased from sixteen or seventeen girls at the most to twenty-five and now provides for a ten-crib fully equipped nursery, a social-recreation centre, a library-study room, and new quarters for the Superintendent. Miss Richardson warmly thanked the Board of Control for its unfailing support and encouragement, and the Women's Social Service Council for the excellence of its care in furnishing and renovating the Home at all times — particularly in the new wing just opened and in use. Churches large and small up the Fraser Valley and throughout the province were thanked enthusiastically for their varied gifts to the Home.

The assembled group was then invited by the chairman to inspect the new wing, under the guidance of members of the Board of Control, and to visit the social room on the lower floor, where a very lovely tea was served by members of the Women's Social Service Council. Assisting at the tea table were Mesdames N. D. McInnes, G. P. Gower, R. S. Christie, E. H. Birdsall, C. W. MacSorley, H. Radcliffe and Wm. Selder.

The Home for Girls, Burnaby, B.C., showing new addition.

REVISING THE MEMBERSHIP ROLL

AN ELDER

We held a Session meeting last evening. The main business was the revision of the membership roll. I've been a member of the Session for a number of years now and heard the same "pros and cons" year after year.

"You can't take **her** name off, it would offend her parents, and we'd lose not only one but three members."

"It's all right to drop him **now**, his uncle is no longer an Elder."

"The family had a quarrel with the minister some years ago and they may come back **some day**."

"What if we take her name off and she writes asking for her certificate?"

"Nobody on this Session knows where he is."

"I don't know why in the world he joined our Church, he never attends or supports it."

"That couple came in on 'certificate' but they never come to Church."

"He moved out of the district ten years ago."

"I think he lives at..... but whether or not he goes to Church, who knows?"

"That name's been on as long as I can remember. We **dare not** take it off."

"Let's give him another chance."

"Maybe, if the minister talks to her it'll make a difference."

"I know she doesn't attend, but she's my daughter."

"Look at....., his parents are both good members, yet he never comes to Church."

"We can't put her on the non-resident roll, she lives right here. What'll we **do** with her name?"

"There'll be trouble in the Church if you take **that** name off."

Thus the conversation went on as the clerk read the roll to the end.

Then, up speaks a quiet Elder: "Brethren, I think our roll is badly padded. Thirty per cent. of it is no use to the Church. Which is worse, a non-resident member or a non-active member? Why not trim the roll down to reality? We hedge and hedge year after year about taking names off, and we do nothing but hedge. I move all the questionable names be struck off."

Was the motion carried? Of course not. The Session didn't have the spirit (that's a better word) to do it.

"I'll see them," said the minister.

"I'll see so-and-so," says an Elder. And there it ends for another year.

I presume this happens in hundreds of Session meetings throughout the Church. Sessions simply won't face reality. The Minister soft-pedals. He doesn't want to report a "decrease"; an Elder is fearful of offending a relative; another keeps quiet because it's his son or daughter or relative. Sometimes, when the Clerk reads the roll and a particular name is called, there is silence, eyes are averted, and it's a relief when he reads the next name. In some Sessions the revision of the roll is left to the Minister. What a pity! Some Ministers keep the roll. Another pity! I knew a Minister who hadn't seen his membership roll. With many Sessions the roll is sacrosanct. Hands off, Minister! Hands off, everybody!

This much we did accomplish: It was decided that when the Minister or an Elder called on a delinquent member they would go with the backing of the Session and the delinquents definitely would be asked **to shew cause** why their name should remain on the roll. And we did thank God that the Church has a body of faithful working Elders whose daily joy is in their service to the Church.

The Sackville Sessions

lder Boys' Parliament

ILBUR HOWARD, Toronto, Ont.

"Our Parliament is too impor-nt to depend upon ourselves. 'e must go to a higher power. 'e must depend on God."

With these words of Christian ncerity, Dave Hamilton acknow-dged humbly his election by his ellow members to the office of remier of the Thirty-Second uxis and Older Boys' Parliament.

The Thirty-Second Parliament 'as an unusual Parliament at ackville, N.B., in many ways. In he first place the attendance was he highest in the 32 years of he Parliament's history. Seventy-even boys representing all parts f the Maritimes turned up ready or action.

As the Premier was ill, and the Deputy and alternates unable to act, the first thing the Parliament had to do was to remedy this situation. They elected Dave Hamilton as Premier and Ed Butler, his deputy, both boys from the North Shore!

On the second day of Parliament, there came the Formal Opening. This was a formal, full-dress affair when the Lieutenant-Governor, Rev. I. Judson Levy, arrived and amid pomp and ceremony read the Speech from the Throne and the House was officially opened. Then followed the replies to the Speech from the Throne. All the members had been anticipating this time with trembling voices and shaking knees. The Premier had told them the day before that every member would be expected to make a speech. "You can speak on anything you like," Premier Dave Hamilton had said, "from girls to Cadillacs." The response to the Speech from the Throne was rapid-fire and enthusiastic. The Legislative Chamber was filled with the crackle of oratorical fireworks—speeches that were explosive, sky-rocketing, sputtering, star-studded, brilliant with bursting light. And just as the Premier had suggested, the members covered the gamut of speech topics from "girls to Cadillacs." Their speeches included mention of Sussex Ice Cream, a spoiled baby, pancakes made with powdered milk, Sable Island, a famous swim taken by Red Sherwood, a sleepless night on a ping pong table, North Shore dehydrated brown water, Church attendance, Tyro, Sigma-C, Hi-C, Tuxis, the Revised Standard Version of the Bible.

Boys' Parliament had a rich and rigorous schedule. Each day was packed full of important, character-building activities. And each day was a long day—starting shortly after 7.00 A.M. and winding up around 11.30 P.M. The programme provided morning periods for worship in the University Chapel. There was substantial time scheduled in for Leadership Training. Cabinet Meetings, Informal Cauci, along with sleeping, eating and informal bull sessions and interviews with leaders, filled in the rest of the programme.

The legislation was serious-minded, realistic, down-to-earth. It grappled with the problems involved in the liquor question, obscene literature and movies, and Sunday Sports. There was a legislation approving the new Sigma-C Programme. There was legislation encouraging the use of the Revised Standard Version of the Bible. There was legislation calling upon the members to renew their faith in Jesus Christ. With bread-and-butter realism, the members passed legislation making them responsible for raising a budget of $4,200.

The activities at Boys' Parliament were varied and numerous, but for most boys the two highlights were the Oath of Allegiance Ceremony and the Watchnight Service.

The Oath of Allegiance Ceremony was conducted in the Legislative Chamber in a setting of worship. In turn, each member advanced to the Clerk's desk in the centre of the House and affixed his signature to the following Oath: "I hereby promise that I will be faithful and bear true allegiance to the King of Kings, and furthermore that I will do all in my power to promote Fourfold Development of Boy Life in the District of the Maritime Provinces." No boy took it lightly. It was an occasion for deep-level thinking and prayer.

The Watchnight Service took place in the University Chapel on the last night of Parliament. It was conducted by the Premier, Deputy Premier and the Speaker of the House. No words can describe adequately the tremendous experience that took place for all those privileged to be present in that candle-lit chapel that night. God's presence was felt. Starting with the Speaker, the Premier and Deputy Premier, almost every boy stood in his place in turn and uttered the prayer that filled his heart in that solemn sacred moment. Some six boys indicated their desire to dedicate their lives to full-time service in the Church.

Rev. Colin R. Rudd has been appointed District Secretary of the Upper Canada Bible Society. His appointment becomes effective on March 1st, 1955.

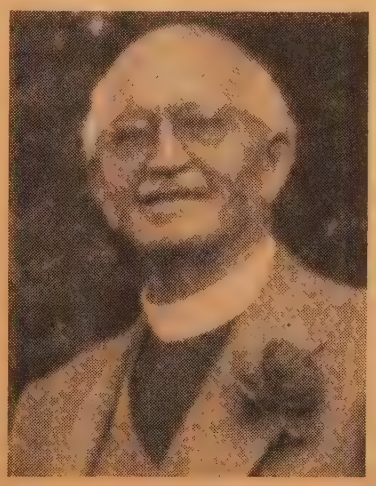
Retired Minister Busy at Eighty-five

ERIC R. DENNIS, Press Gallery, Ottawa, Ont.

A retired United Church of Canada pastor, who has served in the world's largest city and some of its smallest and loneliest hamlets with deeds going above and beyond the call of ministerial duty, celebrated his 85th birthday on December 29th, still active in the religious life of his community.

He is Rev. H. D. Whitmore, who has spent more than a half century preaching the Gospel in both the Old World and the New. Still enjoying good health, he continues a prominent role in activities of St. Paul's-Eastern United Church, Ottawa, and as an eager religious counsellor to all who come his way.

Born and reared at Croydon, England, he accepted in 1897 an assignment by the Colonial Missionary Society of the Congregational Union of England and Wales to work among the fisherfolk of Newfoundland. On a salary of $400 per year, he carried out a task of "all things to all men."



Rev. H. D. Whitmore, Ottawa, Ont.

His mission circuit included many hamlets strung along the coast of the Old Colony, which he covered by schooner and by foot. In these fishing communities he often was called upon to administer to the sick and injured as well as preach the Word of God. One experience he recalls, for the encouragement of his younger brethren in the ministry, occurred during his ten-year tour of duty there. Responding to an urgent call for aid to a group of boys in an isolated hamlet who were seriously ill, Mr. Whitmore secured a supply of necessary drugs and travelled to their side. While he was there, another urgent call came to him—this time a message from his wife that their young daughter also was critically ill and he was needed at home at once.

What should he do? Leave the little boys and go home, or stay by them in their need?

"I carried the letter to my room," he recalls, "and knelt by my bed and laid the whole case before God. There was a strong realization of the Divine Presence and the answer came: I was to stay. I wrote a note to my anxious wife telling her I was distinctly led to stay with the needy boys. In a few days, another letter arrived saying: 'I am glad you did not leave the lads. Our daughter is healed.' The time and date of her recovery was given. It was exactly the time when I was on my knees before God."

Mr. Whitmore's first Church in Canada (Newfoundland was then a separate colony) was at Kingston, Ontario. There he found the congregation so small that much of his time had to be spent in building it up. He even went out on the street corners singing Gospel songs to the accompaniment of his concertina to draw the indifferent to the Church. The results were excellent.

It was while at Kingston on a salary of $800 a year that he found himself without funds to pay his first winter's fuel bill of $50 after providing for the rent of his home and his tithe.

"The Tempter played on the tithe but our refuge was in our Heavenly Father. The Christmas mail brought a cheque from an unknown friend for $50," he recalls. The fuel bill was paid.

He also found that the personal outfit he had used among the Newfoundland fisherfolk was unsuitable for city life in Kingston. A short time later, a packing-case arrived from Montreal with all the necessities for the whole family of six. To this day he does not know who sent it.

At his next Church in London, Ont., Mr. Whitmore found more difficulties, but again their faith and their prayers brought reward. The increased living costs quickly would use up his $1,000 a year salary, he calculated. He was concerned about the education of his four children.

"We must leave the matter of their education in God's hands," his wife told him. "You have accepted the call and must honour it."

Not another living soul knew of this need but, after a few months of prayer, a letter arrived with a cheque for $125 and a note which specified it was for the education of the children. It was followed by a second cheque with the same instructions. He still has hanging on the wall of his home, the framed cancelled cheque which he

(Continued on page 26)

God in Nature

The Otter

Rabbits like to make their homes under the ground, near the roots of a big tree. So do otters.

Early in the spring, little baby otters arrive in a burrow and are kept underground for two whole months and receive food only from their mother.

Then some evening when the mother has looked about and made sure little children are in bed and the dogs are near their own homes, and the big people are resting after their day's work, the mother otter will let her children come outdoors to play. The little ones look for all the world like brown kittens and they make noises like a little kitten meowing. The mother watches them very closely and will not let them wander off.

If the mother hears danger she puts her front paws on her babies' cheeks, or picks the baby up with her teeth by the back of its neck and swims away to safety.

At first the young otters cannot swim. They have to be taught. Sometimes the baby will get on the mother's shoulders and she will dive into the water in that manner. She teaches them how to swim forwards and backwards, and even upside down. She teaches them how to catch fish. Sometimes they must chase the fish into holes and corners of the bank, or to outswim them and catch them in that way.

They are taught how to whistle and to understand what different whistling sounds mean.

But these babies are not kept busy all the time. Their mother gives them plenty of time for play and they like to play just as much as children. They play some of the same games, too. One game they enjoy is tug-of-war, only they use

(*Continued on Col.* 4)

SPRINGTIME PRAYER

A WOODLAND SONG

By MARJORIE STANNARD

The wood's brown door is open wide,
The wood's brown house is bright inside
With little primrose-lanterns gay,
And golden catkins on the spray.

The wood's brown folk are all astir,
With bright, brown eyes and soft, brown fur;
The wood's brown birds all sweetly sing
To praise our Father for the Spring.

Lord, thank You for the wood's brown house,
For rabbit, squirrel, mole and mouse;
For primroses and catkins bright,
And birds that sing with all their might!

Child Education Magazine

CHILDREN'S PAGE

MARGARET G. WILSON

An Eskimo Mother and Children.

THE ESKIMO—Our Northern Neighbor

Aren't people funny! In the fall, after the leaves have fallen from the trees, we can hardly wait for the first fall of snow. Now we have had plenty of snow, and we can hardly wait for it to melt so we can see the green grass, the tiny snowdrops, and the first robin.

But it is a happy day when spring comes to the Eskimos.

They have no warm houses or cozy beds like we have. They have no warm soup, or hot cocoa, or baked potatoes.

No, they live in igloos, and they are glad to be inside and away from the howling wind and heavy snow.

Every day the men and women go on the ice to look for holes. They know that those holes are breathing places for seals, and if they sit quietly and watch the hole, a black nose of the seal will come into the hole for air. Then the Eskimos catch the seal. The meat of the seal is used for food and the skin is used for clothing. Just under the skin of the seal is a thick layer of fat that the Eskimos eat and enjoy as you would a piece of candy.

At night a big skin of reindeer is stretched on the floor. Mother, Daddy and all the children lie side by side on their fur bed and cover themselves with another fur skin. Maybe they will have a reindeer skin, a bear skin and other skins piled on them so they are cozy and warm all cuddled together.

In the morning, they quickly dress and have breakfast, which may be a long strip of fat, a piece of fish, or a long piece of seal meat. Of course this is not cooked. It is raw and sometimes frozen solid, but they like it.

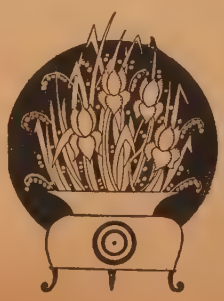
The Eskimos must walk, or use snowshoes, or go by dog-sled all winter. They can't use automobiles. The snow is too deep.

So when spring comes, it is good-bye, snow, good-bye, dog-sleds, and welcome, grass, flowers and boats.

After the snow has melted, the ground is wet and marshy, and covered with moss, shrubs, grass, and beautiful flowers of many colours. There are streams and pools, and the igloo houses melt in the sunshine, and all summer the Eskimos will live in canvas tents. They will take their boats, go into the bay and hunt walrus and seals.

Their springtime and summertime is very short, so they know they must hunt every day so they can get plenty of food for the long cold winter.

So when you see your first robin and first tulip just think how happy the little Eskimo child is going to be when he sees the last of winter.



MARCH

Winter may be with us for the first part of March, but March also brings us a foretaste of spring—mild breezes, the robin's song, and the swelling of the buds on the bushes.

March is a month of promise. As it nears the end of the month it becomes more and more spring-like. Children may go without overshoes and mittens. That happens on warm days, but March is a teaser, too, because just when you leave off overshoes and mittens then it turns cold, the wind blows and we may even see more snow.

Signs of Spring

All winter the frogs and toads have been resting in their winter homes, usually in the soft mud.

Every spring they come forth and enter the ponds, where they lay their eggs. The frog will go in and out of the water all summer, but the toad usually keeps on dry land and enjoys making his home in a nice garden where he can find plenty of juicy bugs to eat.

One of the most wonderful things in nature is the way a frog develops.

When the eggs turn into tadpoles—and tadpoles are baby frogs—the tadpoles are all head and tail. They must be kept in water, just like fish, or else they would die.

As the tadpole grows older, his tail gets shorter and shorter. He develops a body, and from his body sprout four stubby legs.

Finally the tail disappears and the big frog, or toad, comes out of the water and hops about on land.

Sometimes children catch some tadpoles and put them in an aquarium and are disappointed that they soon die. Well if you want to watch a tadpole grow into a frog, you must be sure to use the water from the pond for your aquarium and not take the water from the faucet. The water from the pond has bits of green grass, some soil, tiny bugs, and all the things a tadpole must have if you expect him to live and grow into a frog or a toad.

(*Continued from Col.* 1)

a stick instead of a rope. But their favourite game is sliding. They go down the steep, muddy bank of the river on their stomachs right into the water. They do this until their slide becomes very smooth and slippery, and then it is real fun.

When snow comes and the muddy river-bank becomes frozen and hard, sliding is no longer fun there, so they go tobogganing on their stomachs down the snow-covered hills.

Then when the weather turns cold, the young otters are no longer babies, and the mother will not allow her own children to come home. She chases them away, swimming behind them down the river until they are far from home.

That seems strange and even cruel to us, but it isn't to the otter. She knew the river at that particular place was not big enough to have all the fish necessary for all the otters as they grew up. They must go to another part of the stream and make their own homes and catch their own fish.

And that is what those otters do, but not until they have spent the summer learning their lessons and growing up, too. Now they no longer meow like kittens but whistle with a very loud noise that can be heard over the hills.

The otters have now grown up and must teach their children as their mother taught them.

ıion College ' B. C. Campaign

'eople throughout British Col- ɔia and from all walks of life rallying to aid Union College British Columbia's appeal for 0,000.

'he Chinese United Church of ıcouver was the first Church subscribe—$750 from its small gregation of 86 persons.

ınd at the top of the list was 'oman pensioner from Interior ., who declined to give her ne, but who gave willingly m her $40-monthly income.

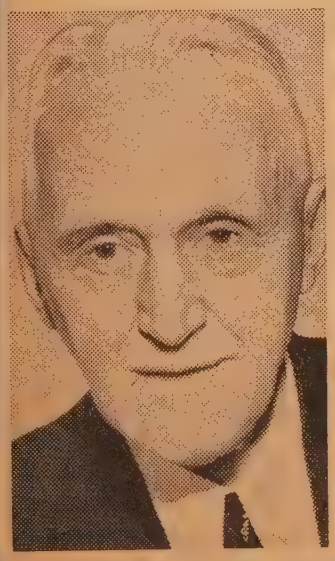
Some of the leading business- n in Vancouver and in Interior . centres have pledged their p and taken active roles in the npaign.

The West Coast province has d a phenomenal increase in lustrial development and popu- ion in the post-war years and ıny new communities are hav- ; difficulty in finding pastors the new Churches they have ilt under the United Church's -reaching Church extension ın.

Dr. W. S. Taylor, principal of e college, who has been released ɔm teaching to present the peal, made a long tour through terior British Columbia during ebruary and reported an earnest sponse to the campaign.

United Church congregations ve been asked to raise $400,000 the money over the next three ars. The remainder will be ught through special gifts and quests.

The money will be used to pand and renovate the college ıildings, improve the library, sist needy students, help meet creased administration costs and t up an endowment fund to meet eeds over the next 20 years.



General Victor Odlum, prominent Vancouver businessman, is chairman of the Union College of British Columbia campaign to raise $650,000 to expand its facilities in the west coast province.

Photo by Editor

At the recent meeting of the Executive of the General Council in the Board Room, Wesley Buildings, Toronto, the Moderator, Rt. Rev. George Dorey, D.D., (right) inducted Rev. Ernest E. Long, D.D., (left) as Secretary of the General Council.

New Building

News from Trinidad

J. C. M.

The new home for the Naparima Training College, of which Rev. E. E. Newcombe is Principal, was formally opened and dedicated on December 18th. The Honourable, The Minister of Education and Social Services, who had already offered the gift of a front door for the building, was in attendance and made a speech. Heretofore, this institution has shared the buildings of other Colleges, but now has an up-to-date two-storey structure of its own.

The elementary school building at Guaico has outgrown its usefulness and has been replaced by a modern structure of concrete. The Dedication Service was performed by the Moderator of Presbytery, Rt. Rev. James F. Seunarine, B.D., and the Minister of Education declared the building open and for use. A similar function took place at Penal-Rock, where the former building had been destroyed by fire. Currently a new school building is being erected at McBean Village, and a replacement is in course of construction at Waterloo. There is a very great demand for elementary and secondary education. Naparima College, of which Rev. E. T. Lute, B.D., is Principal, opened two Branch Secondary Schools in January, one at Tunapuna, under Rev. H. F. Swann, B.Paed.; the other at Siparia, under Rev. J. Welon Grant, M.A.

Mission in Gravenhurst

Trinity Church, Gravenhurst, Ont., Rev. E. C. Armstrong, minister, has held a Mission. The special preacher was Rev. Kermit Long, minister of First Methodist Church, Beverley Hills, Chicago, Ill., a Church of 3,000 members. Mr. Long's friendliness and ease with people make him at home in such a Mission. To the services in Gravenhurst, people came from all directions in the surrounding country, some from a distance of forty miles. Looking over the congregations, one recognized persons present from eight denominational groups. Twice on Sunday and every evening, the Church was full. When the services were over, Sunday saw the largest congregation of all that overflowed into the vestibule. Twenty persons were received into membership that morning, and ten babies were baptized. The attendance at the communion was so large that the supply of communion glasses was not adequate. One memorable feature of the week was Mr Long's visit to the High School and his address to the students.

Trinity Church has also recently acquired a new organ and David Ouchterlony of Eaton Memorial Church, Toronto, gave an opening recital.

A set of Schulmeric carillonic bells was donated to the Church, a memorial gift from the Misses Broughton in memory of their mother.

The congregation of **Nobel, Ont.,** Rev. Keith H. Brown, minister, saw the completion of a new manse. A feature of it is a large recreation room in the basement, which will be very useful in the service of the congregation. The manse has an oil furnace and seven rooms. It cost $11,000. To the construction, 25,000 hours of free labour were donated.

On December 4th a service of opening took place. Mr. M. Colberg, one of the best-known lay workers in Muskoka Presbytery, lives in Nobel. It was appropriate that he should be the one to present the key of the new manse to the minister of the charge. This presentation was an item of the ceremony. Rev. N. J. Thomas of Parry Sound is convener of Home Missions. He read the Scripture. Dr. James Lyttle led in prayer. Rev. E. C. Armstrong, Chairman of Presbytery, gave the address. The hymns sung were: "Happy the home when God is there" and "O Master, let me walk with Thee."

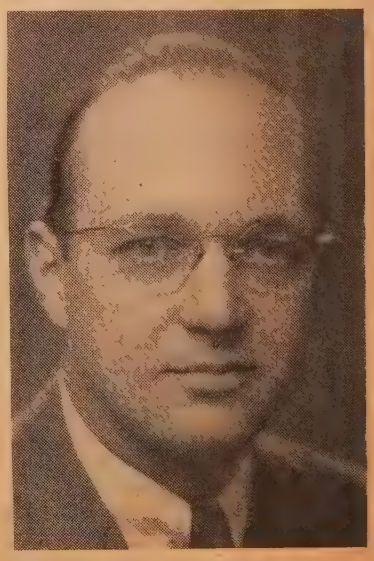
G. L.

Marriage Counselling

"Responsible people the world over are concerned about current trends in marriage, sex and family values," said Ralph P. Bridgman to a group of ministers and social workers in Toronto recently. "Cooperative planning and action by the Churches and other social agencies in the community," he said, "can turn the tide against family breakdowns."

Mr. Bridgman, who is chief marriage counsellor of Judge Paul Alexander's Family Court Centre in Toledo, Ohio, was addressing a group of 25 ministers and 43 professional workers in a Conference arranged by the Marriage Council of The United Church of Canada. The speaker suggested pre-marital studies for young people, marriage seminars for engaged couples and newlyweds, and wise council for husbands and wives whose marriages are imperilled. Mr. Bridgman met with the ministers separately each morning and discussed with them the method of approach to these problems of the clergy. In the afternoons he met with the combined group of clergy and social workers and discussed community planning for marriage, guidance and counselling.

At an evening Public Meeting in Carlton Church, Mr. Bridgman spoke in a more popular way about "Marriage Trouble, Marriage Counselling and the Community." Questions from the floor were dealt with by Mr. Bridgman and an able panel including Dr. Wilfred G. Boothroyd (psychiatrist and minister), Dr. Eva Macdonald (physician), Miss Bessie Touzel (Ontario Welfare Counsel Secretary), Mr. Ralph Mills, Q.C., and the Rev. F. W. L. Brailey, Chairman of the Marriage Guidance Council of the United Church. Dr. Murray Ross of the School of Social Work, University of Toronto, was chairman.



Mr. Ralph P. Bridgman.

Curiosities of Literature

NEIL M. LECKIE

A Chamber of Perfection

In a famous London Museum there is a Chamber of Horrors, in which are to be seen wax figures of criminals, and the tools or instruments which these gentry had used in their dark exploits. In a somewhat similar establishment elsewhere in Britain there was a room into which no one was admitted. But visitors who had paid their shilling for the privilege were allowed to look through a glass door at the scene inside. First they would notice a tall military figure in wax standing as a sentinel just within, and at a table in the middle of the room, with a candle and a large Bible in front of her, and clothed in scarlet, no less a person than Mary Queen of Scots. On a placard it was explained that the room was a replica of a chamber of Fotheringay Castle, and the time the night before the execution of this beautiful but misguided Queen. And it may be surmised that she has just been repeating to herself the words of her own exquisite and pathetic lines:

"O Domine Deus! Speravi in te,
O care mi Jesu! Nunc libera me.
In dura catena, in misera poena,
Desidero te!
Languendo, gemendo, et genuflectendo,
Adoro, imploro, ut liberes me!"

"O merciful Father, my hope is in thee,
O gracious Redeemer, deliver thou me.
My bondage bemoaning, with sorrowful groaning,
I long to be free.
Lamenting, relenting, and humbly repenting,
O Jesus, my Saviour, I languish for thee."

A Chamber of Doom.

"A Chamber of Desolation"

In the homes of devout members of the Jewish race, or to use what is perhaps a better term, among the devotees of the Jewish faith, there has long been set apart a room known as a Chamber of Desolation. It was a room which was left in a state of confusion as a poignant symbol or recollection of the countless woes suffered by the Jew during many Christian centuries. In a communication from a Jew to a Christian written early in the last century it is explained that "In every Jewish dwelling in which old traditions are kept up, there is one room consecrated to confusion, a room always locked and sequestered from vulgar use, except on occasions of memorable affliction, where everything is purposely left in disorder, broken, shattered, mutilated, to typify by symbols repugnant to the eye, that desolation which has so long trampled on Jerusalem, and the ravages of the boar within the vineyards of Judaea. Read for yourself our Book of Lamentations, with its cry of anguish. 'Is this the city that men called the Perfection of Beauty, the joy of the whole Earth'."

"Perfection's Sacred Height"

A Chamber of Horrors. A Chamber of Doom. A Chamber of Desolation. But I have placed at the top of this page a kindlier phrase. In every home, of Jew or Gentile, of Gentles or Simples, there should be a Chamber of Perfection, a place in which we keep whatever comes nearest to our ideal of completeness. A School-master will have his grammar-book open at the page which warns his pupils not to use such words as "more perfect," "more accurate," "more exact," "more complete," or any other form of speech in which things already absolute are said to be less or more. Dr. Johnson in his day made a collection of advertisements, one setting forth the virtues of certain bed-spreads that were warmer than five blankets, another announcing the invention of a beautifying fluid that would restore the complexion of fifteen to ladies who were fifty, also a kind of wash-ball for sharpening razors, which advertisements, as the learned Samuel explained, were of such excellence that they could never be surpassed. In the Chamber of the Duke of Wellington, when he was Prime Minister, there seems to have been kept, in addition to the fourteen amazing volumes of his own military despatches, some kind of version of the British Constitution. These statutes and ordinances and commandments, as the noble Duke maintained, required no alteration or amendment, now, henceforth, or forever. About the same period the young Mr. Gladstone made the demand that only members of the Church of England should be allowed to sit in Parliament.

But a Chamber of Perfection can be given higher uses. It can be a quiet place into which are taken a world of thought and imaginations and memory. There we can recall the words of such a one as the saintly Thomas a Kempis, that, "Every day we should renew our purposes, saying that now to-day we shall begin again, inasmuch as all we have done in the past is but as nothing." Or a backward look may be taken to scenes and incidents which have not been altogether failures. With the good American, Oliver Wendell Holmes, we may venture to contradict the view that a sorrow's crown of sorrow is the remembrance of past happiness, and find awaiting us in our Chamber of Perfection a divine consolation in recalling the joys of days long past. So beautiful indeed, as this wise teacher in his old age maintained, may be the visions of bygone delights, that they can be found richly satisfying even if nothing of the same nature now remains. In short, within that which is here called a Chamber of Perfection, we may be able to wrap ourselves in a golden mantle woven of the entire fabric of a human life, its past, its present, its future; and with star-like serenity of soul lose ourselves in the acceptance of whatever has been, and whatever lies before us.

Nor must your Chamber of Perfection admit one person only. Surely there will have been some companionships in life's journeying fit to have a place in such a realm of thoughts and memories and endeavours. Fellow travellers there must have been of such quality that it is irrelevant to think of them as falling short of the perfection after which by a high authority we have been bidden to strive.

THE MUSIC MAKERS

FREDERICK J. HORWOOD

100. Master of the King's Musick

The first story I wrote for this column was about Sir Walter Parratt, Master of the Queen's Musick. As you may guess from the spelling, the title is very old. Now I should like to tell you about Sir Edward Elgar, who succeeded Parratt in 1924.

Elgar was born in the village of Broadheath, a village not far from Worcester, England, in 1857. Both his father and his uncle had been singers in the Chapel Royal in London, so he inherited the love of music and grew up in a musical home. His father was an organist and also kept a music store in Worcester, where the family lived when he was still a small boy. It was a far different age from ours. There were no motor cars, airplanes, telephones, radios or electricity. The railways were only thirty years old. There were pianos and violins and oboes and all kinds of instruments which Edward hoped some day to be able to play. He remembered all through his long life those childhood scenes, the companions at school, his teachers, and the beauty of the countryside. Within a few minutes' walk he could wander beside the river Severn, and across daisy-speckled fields to the Malvern hills which seemed to rise so suddenly from the lowlands. There were footpaths beside the hedges, which in June were bedecked with roses and honeysuckle. No doubt he and his chums spent many a day wandering among the woods and beside the tiny streams that flowed into the river.

It is said that on one occasion he was surprised to see a new teacher for his class at school. The teacher was very stern and asked each boy to stand up and tell his name. Elgar stood up and said very clearly "Edward Elgar." The teacher frowned because the boy was not polite, and said "Say 'sir'." Immediately the answer came "Sir Edward Elgar." Little did he know that he was prophesying about himself, for in 1901 he was knighted. The joys of childhood were never forgotten, for when he was over seventy he wrote a **Nursery Suite** for the two young princesses, Elizabeth and Margaret Rose. In this suite there is a piece called **The Wagon Passes**, which was probably suggested by the memory of a wagon passing his village home on the way to Worcester. He often looked from a distance at the great cathedral in that city, where many of his works were to be performed later in life. His family was poor and his father could not afford to send him to London for music lessons, so he himself taught his son to play the piano and the violin. Edward also learned to play the clarinet, and while he was yet a youth he obtained a position as a player in an orchestra at the county lunatic asylum, perhaps not a very desirable occupation, although the orchestra was composed of the staff and not of the patients. He taught himself musical composition. It is true that he studied text-books which he found in his father's store. These gave the rules of harmony and counterpoint, but since each author differed from the other, Elgar decided he would use his own system and write music that sounded well to his ears, regardless of the rules of harmony. In this he was successful, but he had many years of struggle before he was able to see his music in printed form.

He did save money enough during his youth to be able to go to London and take a few violin lessons from Pollitzer, a prominent violinist. There he met Sir Arthur Sullivan, who gave him much encouragement. He also met a lovely lady whose name was Caroline Alice Roberts, who some time afterwards became his wife. When their only child, a girl was born, they wondered what to call her, because they expected a boy. Elgar was always fond of puzzles and anagrams, so the proud parents decided to take the first three letters of Caroline and the last three letters of Alice and make a new name, Carice, a rather nice name for a baby girl. After the death of Lady Elgar, Carice was of great help to her father, and she has given us much information about her father's own interesting life.

Perhaps the music of Elgar which you know best is that usually called "Land of Hope and Glory." This is one of the tunes taken from a march, one of five, known as **Pomp and Circumstance.** This tune was used in the "Coronation Ode" by special request of the Prince of Wales who soon became Edward VII. Elgar wrote the Ode for his coronation. Sometimes you hear a very important composition by Elgar known as the "Enigma" variations for

(*Continued on page 26*)

nual Meetings

llefair Church, Toronto, Ont., Rev. V. Kerley, Ph.D., minister; Rev. R. G. son, assistant minister. Membership, with 107 new members. Receipts, 565, of which $9,227 was for Missions $1,680 for other benevolences. $90,000 pledges received for new Christian ation Building.

aspe Cape - aux - Os Pastoral Charge, , Rev. Frank S. Cant, minister. New bers received during the year, 24, 9 profession of Faith. Total membership, Grand total received from all sources, 75; for M. and M. Fund, $500. Church tion Schools were held at Grande e, Rosebridge and Murdockville with a enrolment of 105. Ladies' Aids raised 50; new W.M.S. Groups and Youth ps formed. Special visits during the by Rt. Rev. A. A. Scott, D.D., ex-erator, who spoke at a Rally Service; Rev. James A. Fraser, President of the time Conference.

. Stephen's Church, Toronto, Rev. G. y, minister. New members, 68; total bership, 394. M. and M., $945.90, an ase of $100, reporting a very good . Total receipts, $9,389.14. Highlights he year: C.G.I.T. and Explorers candle- service. Mr. C. Williamson's choir, ing of song; Couples' Club and the U. presented Rev. G. Ivany with a gown.

Binbrook (Ont.) Charge, Rev. Gordon Geiger, minister—a strong rural charge d a "bumper" year in 1954. Total nbership rose from 397 to 408. M. and Fund rose to an all-time high of $2,669. al givings to mission work, $3,300. Total nies raised on the charge were nearly ,000. At Binbrook a new basement floor high polish cement was laid. At Black-th a two-manual Hallman electric organ s purchased. At Elfrida a new roof was on the Church.

Trinity Church, Windsor, N.S., Rev. E. MacPherson, minister. Total budget,),640. M. and M. raised $1,125. New mbers, 29. W.M.S. raised $419; Ladies' l, $1,450; Philathea Class, $854. Build- and Repair Fund of $680 was expended complete redecoration of the Church ctuary and hall. The new organist is c Croft of Waterville.

Armour Heights Church, Toronto, Ont., v. R. D. Binning, minister. New members, ; membership, 614. Total receipts, $28,- 4; for Missions and other benevolences, ,500; payment on mortgage, $5,742.

Franklin Centre (Que.) Pastoral Charge, v. John P. Travis, minister. Membership first time for some years reports net rease of 7, making a total of 246 mem-rs. Total receipts, $8,465, shows increase $1,125 over previous year. One Church mpleted its renovation programme begun 1950. Two other Churches completely decorated, one for the first time in 50 ars. Increase in salary was met. Charge epares to tackle problems of another year good heart.

Morewood (Ont.) Church, Rev. D. L. rdon, minister. New members received, ; total membership, 216; net gain, 8. tal receipts, $6,412; for M. and M., $193. ighlights of year: The Church Anniversary d presentation of the Christian Flag and e National Flag by the C.G.I.T.

Don Mills Church, Toronto, Rev. H. N. att, minister. Membership, 531; new embers, 68. Total received, $30,450, cluding $3,450 for Missions and $500 r Benevolences. Mortgage debt reduced $6,850.

Oakwood Church, Toronto, Ont., Rev. C. Lacey, minister. New members, 27. otal membership, 303. A brief memorial rvice was held for those who had been alled by the Master to their reward. eports of successful activities in 1954 were eceived from the various organizations and epartments of the Church. Total receipts, 10,809, including $1,621 raised for issions.

Paisley Memorial Church, Guelph, Ont., ev. F. James Telford, minister. Members eceived by profession of faith, 49; by ansfer, 29. Total membership, 539. A ew organ was installed in 1954. A new xit from the Sunday School Hall is being rected. Substantial donations were given the Hurricane Relief Fund and to the Hunger Fund. Forwarded to the M. and M. und, $2,003.19. Rev. and Mrs. Telford ave given splendid leadership during 1954.

Play Writing Competition

Because of the difficulty of securing one-act plays suitable for performance in Church or Church Hall, the Christian Drama Council of Canada has announced a play-writing competition with a cash prize of $200. Information may be secured from "Play Writing Competition," 171 Lowther Avenue, Toronto, Ontario.

Photo "Hamilton Spectator"

The official opening and dedication of the new extension of Delta United Church, Hamilton, Ont. Left to right: Rev. W. J. Preston, Chairman of the Hamilton Presbytery; Mr. George Evans, Architect; Mr. A. B. Stevenson, Chairman of Building Committee; Mayor Lloyd D. Jackson and Mr. W. Wherry, Vice-Chairman of Building Committee.

Delta Church, Hamilton, Ont., Rev. Charles F. Tilbury, minister, saw the culmination of years of work and hope in the official dedication and opening of the new Church extension. Unfortunately Mr. Tilbury was not able to officiate at the service as he was in hospital at the time.

The new extension provides long-awaited extra accommodation for the Church Sunday School, the Woman's Association and other Church organizations. The new building consists of a large auditorium or recreation hall, large modern kitchen, ladies' parlour, Board Room, Vestry, Church Office, Choir Room, Cloakrooms, washrooms, and new heating plant. The new structure is costing approximately $100,000.

The official dedication and opening was held at a Sunday evening service. Rev. W. J. Preston, chairman of the Hamilton Presbytery and past minister of Delta Church, preached the sermon and led the congregation in the Act of Dedication.

At a later ceremony the keys were turned over by the architect, Mr. George Evans, to the chairman of the Building Committee, Mr. A. B. Stevenson, who presented the keys on behalf of the congregation to the chairman of the Board of Stewards, Mr. Peter Rowe.

Words of praise and greetings were brought by Dr. Waldemar Williams, D.D., President of the Hamilton Conference; and ministers from neighbouring Churches. Mr. Henry Eydt, chairman of the Hamilton Board of Education, brought words of praise and encouragement, and His Worship the Mayor, Lloyd D. Jackson, brought official greetings from the City of Hamilton.

An inspection of the new building, and serving of tea, followed the ceremony.

In Ottawa District

Rideau Park Church, Ottawa, Ont., Rev. W. A. Beecroft, D.D., minister. Unusual growth and success featured reports at the annual meeting. Highlight was building of the new Church at the corner of Alta Vista Drive and Cunningham Ave. The building has the masonry and brick work almost completed, and the roof arches and roofing well under way. 142 members joined in 1954, bringing total to 457. Sunday School increased by 145 to 559. $52,756 raised, $2,442 for Missionary and Maintenance. Special thanks to Public School Board for allowing congregation to use Alta Vista school for services and Sunday School. Dr. Beecroft given vote of thanks for strong spiritual guidance throughout the year.

MacKay Church, Ottawa, Ont., Rev. A. I. Higgins, minister. 153 persons received into membership, bringing all-time high of 993, with pastoral oversight over 575 families. Sunday School at new record, 751. $35,150 raised for all purposes, $4,480 for M. and M., and $800 for Church Extension. New pipe organ to be installed in newly-completed chancel as a Second War Memorial early in 1955. W. F. Bull expressed thanks to Rev. A. I. Higgins and Mrs. Higgins for selfless devotion to the Church's welfare and inspiring leadership.

St. John's Church, Kemptville, Rev. C. H. Ferguson, minister. New high records set in many areas in 1954. $22,124 received for all purposes, $2,379 raised by the Sunday School and six other mid-week groups; $2,619 for Missionary and Maintenance, new high. Mortgage reduced by $4,000, and $200 spent on the manse. 92 members were received, bringing the total membership to 498. Resignation of Cecil Dool as Sunday School superintendent after four years' fine leadership regretted, succeeded by Douglas Parks. Woman's Association served potluck supper. Miss Catherine Johnston expressed appreciation of Rev. and Mrs. Ferguson.

St. Marc's French Church, Ottawa, Ont., Rev. Carson W. Duquette, minister. $3,844 contributed from all sources, an all-time high. New kitchen and office (used by field secretary, Home Missions) built, total cost $7,182, and much voluntary labour. Debt reduced to $2,740. Successful every person canvass. United with Thurso charge as experiment. Presentation made to George E. Wallingford for long years as Chairman of Committee of Stewards.

Dominion Church, Ottawa, Ont., Rev. J. Lorne Graham, minister. Reports indicating an extensive Christian service, much activity and steady growth featured the annual meeting. The minister reminded Church members that the House of God affords a quiet refuge from the busy turmoil of the street and a friendly place of Christian service. More than $40,000 contributed in 1954, with $10 per member being contributed to Missionary and Maintenance, and $1,100 to "Food for the World's Hungry." 1955 plans include recarpeting the vestry, pulpit and aisles of the Church and for special lighting of the stained glass windows. More than 400 registered during the year from every Canadian province, 18 of the states in the U.S.A., and from four other countries.

Heckston Church, Rev. W. E. Wright, minister. Very encouraging reports from all organizations. $3,239 raised for all purposes, with $373.22 for the Missionary and Maintenance Fund. The Woman's Association raised $1,401. Mr. Wright thanked for inspiring leadership.

Bell Street Church, Ottawa, Ont., Rev. C. M. Currie, Ph.D., minister. Encouraging reports in all phases of the Church's work marked the annual meeting. Total receipts were over $30,000, a new record. Missionary and Maintenance totalled $3,213, and a substantial contribution went to the Hurricane Hazel fund. Laymen sponsored a thorough every member canvass. Active mid-week groups reported in Explorer, Tyros and C.G.I.T. Appreciation expressed for leadership of Dr. and Mrs. Currie.

Chesterville Church, Rev. R. A. Mitchell, minister. The most successful year in the history of the congregation, according to reports at the annual meeting. $8,333 was the total of all contributions, with a new high in Missionary and Maintenance of $1,209. New Explorer group of 18. New C.G.I.T. organized. Increased Sunday School attendance. Redecoration of dining hall and kitchen, installation of electric ranges in both Church and parsonage by the Woman's Association featured the year.

Winchester Church, Rev. Thomas N. Mitchell, minister. Increased givings in all departments of the Church and Sunday School, with total receipts of $15,000 and new high for M. and M. at $2,800, featured year. Over $2,000 received for a new heating system to be installed in 1955. 524 members. Luncheon served by the Woman's Association.

St. Paul's-Eastern Church, Ottawa, Rev. A. M. J. Gray, D.D., minister. The need for the extension of facilities for the Sunday School and other youth work and steps to meet the need marked the annual meeting. A record-setting total of $26,159.79 contributed during the year, and other reports reflected a year of major achievement in Church activities. The Church membership stands at an all-time high. Roy Snider was elected congregational secretary.

Stittsville (Ont.) Church, Rev. E. B. Bugden, minister. Substantial reduction in the mortgage, covering extensive renovations on the Church three years ago, and that the Church is now serving 100 families in a rapidly growing community, marked the annual meeting reports. Mrs. Ernest LaSalle was elected treasurer. The resignation of Mrs. J. A. Davidson as Sunday School superintendent was accepted with regret, and appreciation expressed of her fine leadership through the years.

First Church, Ottawa, Rev. Hugh M. Rae, D.D., minister. Growth in both spiritual and financial aspects of Church activity marked the reports. $21,735 in all was raised, reported by W. J. Tate, of which $7,344 was contributed to Missions. Members of First United were pleased to learn that Ewing Rae, son of Dr. Rae, will shortly be taking divinity studies at United College, B.C. W. T. Lamb expressed the thanks and appreciation of the congregation to Dr. and Mrs. Rae for their "spiritual guidance and devoted service."

Western Church, Ottawa, Rev. R. Purves-Smith, minister. A worship room for the junior congregation will be built this year, and will be a Memorial to the late Rev. John A. Waddell, pastor of the Church for 16 years. Also provision was made in the budget for new oak Church doors. $11,300 was raised during the year, of which $2,800 was given to Missions. Tyro boys' group organized. All reports indicated a year of growth. Following the meeting, lunch was served by the W.A. Appreciation of the leadership of Rev. R. Purves-Smith and Mrs. Smith was expressed.

Glebe Church, Ottawa, Rev. J. P. C. Fraser, D.D., minister. A net increase of 14 members, bringing the total to 724, a new high in Missionary and Maintenance contributions, total givings of $30,000—$17,000 for local purposes and $13,000 for Missions and others—and the initiation of a mid-week Bible Study group by the minister, featured the annual meeting reports. Carillon Bells and a Memorial Window completed in memory of two former ministers, Dr. and Mrs. J. W. H. Milne, and the late Dr. and Mrs. T. J. Thompson, featured the year. Vote of appreciation was extended to minister and his wife, and to leaders of Sunday School and choir.

McLeod Street Church, Ottawa, Rev. Arthur D. Waite, minister. Increasing the minister's salary by $400 was one of the highlights of the annual meeting, which was attended by 300. Making the presentation on behalf of the congregation, G. A. Mawhinney said it was a tangible expression of their appreciation of the part the minister played in the Church's progress during recent years. Membership increased by 22, bringing it to 620. Total revenue was $23,100, of this $5,600 went to Missionary and Maintenance and beneficiaries.

Manotick (Ont.) Church, Rev. Howard Hamilton, minister. Year of steady progress. 32 new members received. 140 active families: 253 members. New addition completed a year ago at a cost of $40,000 now half paid for. $10,400 raised for all purposes; $2,100 for Missions. Presentation of Tape Recorder and Geneva Gown to minister.

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Southern Presbyterians Defeat Union

DONALD MACLEOD, U.S. Correspondent

"The defeat of the Plan of Union by the presbyteries of our Church has disappointed the hopes and dreams of many of the leaders and members of our denomination today. If for any cause this generation fails to effect union of these Churches of like standards, surely our children will do it in their day. It must come some time." So spoke Dr. Wade H. Boggs, Moderator of the Presbyterian Church (Southern), when prospects for union had faded out.

What is the history behind this attempt towards union? For those unacquainted with the situation among Presbyterians in the U.S.A., it must be pointed out that in 1861 when the bitterness of the Civil War was greatest, the Southern presbyteries withdrew and formed themselves into a separate group known as the Presbyterian Church of the United States (numbering today about 720,000 members). The Northern presbyteries, in order to distinguish themselves from the Southern, took the name Presbyterian Church, U.S.A. (numbering today over 2,500,000 members). It was not until 1883 that fraternal relations were established between these two branches, but for over fifty years the Southern Church stoutly resisted any movement towards reunion.

Definite negotiations were begun in 1917, but five years later they were broken off when the Southern branch consented to negotiate only in terms of a "federal union" instead of a true organic reunion. Sporadic attempts were made in 1929 and 1932, but upon each occasion the conversations reached the customary impasse and the whole matter was dropped.

Finally, in 1937, the Southern Church, on its own initiative reopened negotiations and in this new attempt the plan was broadened to include the United Presbyterians as well. The latter is a much smaller denomination (about 250,000 members), which was formed in 1885 by a union of two groups which go back to the Presbyterian dissenting movement in the Church of Scotland in the eighteenth century. Most of the ministers of the Southern Church favoured union, but much opposition to the plan rose among the elders. In the interests of fairness, it was decided that unless three-fourths of the Southern presbyteries voted in favour of union, the matter should be dropped. On the first day of voting, January 18, 1955, twenty-six presbyteries of the eighty-six voted against the merger, four more than were required.

To observers on the outside, the failure of this union effort must make strange reading, especially since the principals are all Presbyterian groups with the same polity, denominational traditions, and theological ancestors. Opponents in the Southern Church, who were for the most part a tightly organized and well financed group of laymen, decried the fact that the Northern Church was so large that it would "engulf" the smaller Southern branch. They also charged that the Northern Church was tainted with "modernism." Advocates of union maintained that a "sectional" Church would always lack sufficient moral and spiritual resources to meet the needs of a great country. Few would say it openly, but many understood that the Civil War was still a divisive factor, even in ecclesiastical circles.

Happily enough, the optimism of the pro-union forces has not abated, and on every side the consensus of opinion is that Presbyterian union will come sooner or later, certainly within the next five years. Dr. J. R. McCain, former Moderator of the Southern Assembly, declared: "It is evident that our Church is not ready for organic union, but I believe we can secure at least 95 per cent. for co-operation. Let's try for the immediate future co-operation and comity, and I believe that we can have happiness within our Church and also between our denominations."

Dr. Eugene C. Blake, stated clerk of the General Assembly of the Northern Church stated, "It is, of course, very disappointing to all of us in these three Churches who have worked over the years on the Plan of Union that there was sufficient opposition in one of the Churches to defeat the present plan. . . . This does not mean that union negotiations are finished. . . . The last vote will be in favour of union."

No statement, however, put the matter in clearer perspective than President John A. Mackay of Princeton Seminary, "Evidence grows that Presbyterians who have glimpsed **the grandeur of Calvin's view of the Church as an instrument of God's glory**, and not as an idol of sectarian pride, are beginning to consolidate their forces for united action."

During the past year Scott United Church, Wilkie, Sask., has been completely redecorated. The manse, too, has been renovated. Here members of the Church are putting the new roof on the manse. Rev. K. M. Wood is the minister.

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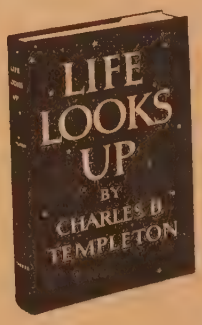

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Guelph Presbytery convened in Chalmers Church, Guelph, the chairman, R. M. Smith, Moorfield, presiding. Dr. J. R. Mutchmor was the special speaker, his subject "Evangelism and International Affairs." It was a most comprehensive and stimulating address.

A panel discussion on Baptism was a feature. There was considerable discussion on whether Baptism was a Sacrament or Act of Dedication. However, it was agreed that it was a valuable part of our Christian Faith either for infants and adults and that the Church should emphasize its importance.

The President of Conference, Rev. Waldemar Williams, brought greetings.

Central Church, Sarnia, W.M.S. at a recent meeting of the Afternoon Auxiliary re-named it the Mary Wood Missionary Auxiliary in loving memory of Mrs. Elgin Wood, a member of the first Executive organized in 1889. Miss Gertrude Wood, daughter of Mrs. Wood, expressed the appreciation of the family for the honour they were conferring in naming the Auxiliary in her memory, and she gave a word picture of the members of the first Executive.

Rev. H. Egerton Young, who has been District Secretary of the Upper Canada Bible Society, has accepted a call to Yorkminster United Church, North Toronto, effective March 1st.

PUSAN"

(*Continued from page 3*)

ewart, of The United Church of anada, who is directing the oject, was away at a conference Seoul. We saw only an impres-ve array of twelve hand looms which women are given a two onths' course in weaving. They turn to their homes and villages qualified operators and teach-s. There appears to be a great mand for good hand-woven oth on the Korean market.

We discovered two of the raduates" of Miss Stewart's eaving classes at the Y.W.C.A. tablishment that Barbara Broad-ot is running for homeless girls Tongnae, a few miles from usan. I had been out there five onths ago and was not prepared r the improvement. It all began ith disaster when a fire burned own the chicken house that arbara, with some help from NKRA, had fitted out as a dormi-ory for the girls. Fortunately, e fire broke out at 9 o'clock in e evening when the girls hap-ened to be at a concert. It looked ad for the future, but the Armed orces Assistance to Korea AFAK) came through nobly, put p a new three-roomed workshop nd did other necessary repairs round the place. Moreover, Bar-ara is hopeful that before long a uonset hut will be put up to erve as a dormitory. Meanwhile he girls make out as best they an on the heated ondol floors of he living room, dining rooms, nd classroom.

When I was there, two girls vere performing efficiently on and looms. Another was knitting sweater on an automatic knitter hat Barbara had picked up at ome expense in the local market. A dozen huge earthenware jars in he courtyard held the kimchi hat the girls had put up from the abbage grown on the farm. It vas a quite independent observer who told me how Barbara had aken over a derelict farm and had transformed it into a going and paying concern.

Barbara explained that originally the Y had started the project as a means of training girls to be versed in the arts that would fit them to be better farmer wives. Now with changed economic and social conditions the object of the project was to train girls in the arts and crafts that would make them self-reliant and self-supporting. And from what we could see of the plan in action it was working out.

The closest "international" neighbour to the Y.W.C.A. farm is the Tongnae Rehabilitation Center, equipped by UNKRA and run, with some international assistance, by the Korean Ministry of Social Affairs. Its chief purpose is to rehabilitate disabled veterans through vocational training courses. In this field it has made great strides during the last five months. But the work of the Center is not confined to veterans. A special section is devoted to children, and here Wendy Heaton, another Canadian supported by the American Korean Foundation, is making her contribution.

It's hard to give a picture of Wendy's workshop in a few lines. You come into a biggish room to find a group of a dozen children, obviously handicapped, going through exercises to strengthen legs and arms and backs—stretching muscles, lifting weights, walking up and down steps, lifting feet painfully over hurdles, skipping with a rope. Then you notice that they are happy and relaxed. They fall over and pick themselves up laughing. It will be a long time before their bodies will do their bidding but their spirits are resilient. Wendy will tell you that they have put on weight. They have lost their timidity. They have got over the common resignation to the crippled state. They have accepted the challenge to lead normal lives. And they're on their way.

Korean recovery! Well, here's one place that you see it in the flesh.

Memorial Windows

Kew Beach Church, Toronto, Ont., Rev. Bruce G. Gray, D.D., minister, on a recent Sunday evening dedicated a new Memorial Window in the Chancel to the memory of the men in the congregation who gave their lives in two Great Wars; and in grateful recognition of the men and women who served in the Armed Forces.

The window—in three lights—depicts the three-fold foundation of Christian service—Faith, Hope and Love. The left hand light is the gift of the Estate of the late Mr. and Mrs. W. T. Ashbridge and is in their memory; the centre light is the gift of Mr. and Mrs. H. V. Lush and is in grateful remembrance of those who gave their all; the third light is the gift of Mrs. J. I. Kean and is in memory of her husband and their son, Gordon Jackson Kean, Gunner C.F.A., 1898-1918.

Verdun (P. Que.) Church. A stained glass window, subject "King of Kings," was unveiled and dedicated at the Christmas Sunday morning service at Verdun United Church. The window was the gift of Mrs. Mary Annie Washer and her family, in memory of William James Washer, husband and father. The unveiling was by Mrs. Washer, and the dedication by Rev. J. G. Joyce, D.D., who spoke of the devotion of Mr. Washer to the Church from its inception, and of his family of six children, who grew up in the Sunday School and whose characters were moulded under the influence of the Church. This is the fourth window in the Church made by the well-known artist, C. W. Kelsey.

Green Hill-Alma Church, Pictou Presbytery, N.S., Rev. Flemming Holm, pastor, celebrated recently the 17th anniversary of the opening of its hall and the first anniversary of its remodelling and dedication as a Church. Several articles of Church furnishings were donated and dedicated in memory of departed members of the congregation: a communion table, a pulpit chair, pulpit lamp and organ lamp, electric clock, and notice board.

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The Betrayal and First Trial	Coloured filmstrip	5.00
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Resurrection Story	Coloured filmstrip	5.00
The White Lily	Coloured filmstrip	6.50
The Last Supper (Church-Craft)	Coloured filmstrip	5.00
Jesus' Resurrection	Coloured filmstrip	3.50
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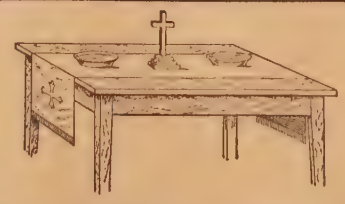

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Letters

The Ministry

Dear Sir,— In **The Observer** issue of Nov. 15th Roman Collar thinks the meagre salaries have had an effect on ministerial recruitment. After comparing ministerial salaries with those in other walks of life who received more, he finally comes to the kernel of the whole matter when he writes "But fundamentally the appeal of the Church is not on the basis of stipend, but on the appeal of the service one may render Christ and his Church."

Webster tells that "meagre" means "Destitute of, or having little flesh, destitute of richness in anything, thin, lean, gaunt, scanty." Well, this may apply to the stipend in the eyes of some of our ministers, but hardly to their physical well-being. Most of them that I am acquainted with are remarkably healthy looking. They dress well, drive a good car, get plenty to eat, a nice comfortable house to live in, four or five weeks holiday, and I hope love and enjoy their work. Is there anything meagre about that kind of living?

The minimum salary at the present time is $2,700, plus $400 car allowance, and a furnished parsonage, for which surely should be allowed $60 per month. This means an additional $700 at least. Total $3,800 (plus children's allowance, if any. This is still income even though the Church doesn't pay it.)

After forty years of happy and glorious service in the ministry, he receives a pension of $1,000 from the United Church, plus $480, and if his wife is eligible, $960 from the Canadian Government, along with his personal savings during that time. Even if he has been unable to save anything during his ministry, surely $1,960 should provide for him and his wife in moderate comfort.

Finally, to any young man who is hesitating entering the ministry because the salary is not attractive enough, I would say for Christ's sake and His Church, stay out of it. But if God is really calling you, **nothing** can keep you out, and He will bless you and keep you and cause His face to shine upon you and give you peace.

Douglas Knight.
Kintore, Ont.

Salaries

Dear Sir,—There has just come into our home the annual report of a large United Church congregation that takes considerable pride in its position of leadership in our city. We were astounded to read the following figures in the financial statement: Salary for secretary to Board of Stewards, $2,200.00; salary for secretary to the minister, $2,700.00; salary for Director of Christian Education, $2,000.00. The director of Christian Education, in this case, is a capable young graduate of the United Church Training School, fully trained for her work, and engaged in it from 10 a.m. to 10 p.m., six days a week (an interesting contrast to the office hours of the other two.) Such a disparity in salaries does exist, we know, in the business and professional world, but the knowledge that such a distorted standard of values exists within our Church itself is disappointing, indeed. To all who read their annual report this congregation is saying, "the functioning of our Church office is of considerably more value in our eyes than is the Christian education of the youth of our Church."

I am writing in hopes that this outrageous situation is partly due to ignorance on the part of the good folk of the Church involved. Perhaps if they might "see themselves as others see them" they will realize how much damage such a situation can do to the entire Christian cause in our city.

A Most concerned layman.

Economic Planning

Dear Sir,— "The Dilemma of Modern Man"—in words of one syllable is "Can we have peace, and wealth, and save our souls"? Brotherhood; Dollars or Ethics; Yardsticks; Power and Privilege; —Giving—; What then? "Wake up and do some economic planning."

If the Trade Unionists keep on for another ten years, they may secure for union members the same kind of security and comfort American slaves enjoyed before Lincoln. Plenty of food and clothing, free homes, enough personal freedom to allow some relaxation, fun and self-improvement, for themselves — and their posterity. There is no doubt the Trade Unionists will keep on.

What then? The Government creates a business vacuum, by underwriting idleness. That trebles taxes laid on other business. Every employer pays business tax, personal tax, excess profit tax, and a percentage of the insurance paid to his employees who become idle. Now Capital is faced with the threat of "Annual wages," work or idle! Why not ask the employees to consider working all year, and liking it? It would mean co-operation between large employers and their workers, to "raise the level of living from the ground up," in very truth.

One great psychologist and economist began to do that long ago. Jesus knew that by removing down-and-out need, the "drag" would be removed from living. He helped the needy, only enough to give them a chance to live normal lives. "Feed my lambs, Feed my sheep" does not call for bread alone.

Manufacturers trained apprentices when Trade Guilds were young. Modern hospitals give time and space to student workers. Can modern capital not widen scope to include a learners' department in factory or store, where arts and crafts, technologies, fabricating, manufacturing can be taught by the expert work men and women periodically laid off in their own department, and perhaps create new products for sale as well?

Is this, maybe, to be the shape of things to come?

Toronto, Ont. Cris Wilson.

The "Capitalists"

Dear Sir,—H. W., in your issue of Jan. 15th, apparently agrees with the Communists that the so-called "capitalists" are the cause of what goes wrong in Canada. "Too much goes to the capitalists, and the capitalists cannot use their share and we have surpluses, and without wars to use up these surpluses we have economic disaster."

By "capitalists" H. W. means, of course, those who possess the means and the will to invest, so he is referring to an indispensable factor in the well-being and growth of Canada, both agriculturally and industrially. Incidentally he is condemning those who provide by far most of the resources upon which our Churches are built. Perhaps H. W. does not know that the rewards of our risk-taking investors are relatively small after taxes—declining over the years. The crushing tax burden of the welfare state has eliminated the possibility of a class of "predatory capitalists."

If H. W. really wants to improve the situation generally, let him explore and expose the paralyzing pressure applied by the Trade Union bureaucracy. As things stand today the members of most Trade Unions are forced to do the will of leaders whose power-hunger is insatiable. The most urgent reform of today is the overhauling of the law about Trade Unions in order to provide the workers with the elementary freedom to which they should be entitled in a democracy. Once this is done, H. W. will be surprised at the beneficial results and chiefly for workers, agricultural as well as industrial.

Gladstone Murray.
Toronto, Ont.

Armaments and Peace

Dear Sir,—Mr. Walter L. Belton (Dec. 15th issue) does not appear to realize that there is no contradiction in the words of Christ which the writer has quoted. Many Christians, men of Peace and Good Will, who have charity and are long suffering, even to the point of turning the other cheek, do not hesitate to resist what is evil, even to taking up the sword; that there should be a Church of Christ in our land; that Freedom should not perish from off the earth, and find no lack of harmony with the spirit and words of the teachings of Christ. Mr. Belton refers to the Colombo Plan, but

e writer fails to see that it has y bearing, since that effort aims broaden the base of the Econ- ıy of certain Asian nations, who e not now, nor ever have been stile to us. Just how by "feed- g the hungry and clothing the ked," can the march of a well- d, Communist army be halted?

These letters are not to be con- rued as a defense or a justifica- ɔn of Canada's expenditure on ·maments, but they do point out at one who condemns will have fficulty in finding justification in e spirit and words of the teach- gs of Christ, and unless he can ovide a convincing argument, at there is another and better lution, cannot hope for any tensive support even among ristian people; but yet no one ɔubts that our whole nation ould rejoice if such could be ınd.

Toronto, Ont. W. E. T.

vangelistic Mission

Dear Sir, — The startling nnouncement in the January 15 bserver that our Church is Committed to a national evan- elistic mission in 1956 and 1958" as some very interesting con- otations. You intimate that "Two ears will be given to prepara- ion." Why? Isn't that the ONSTANT business of the hurch and its ministry? Or have e just realized that we haven't een "About My Father's busi- ess"?

We've listened to sermons in nited Churches for nearly thirty ears. How many of us have yet o hear an invitation from a pulpit o sinners to seek salvation—to ecome "converted"? You hear it n the air on Sundays, and the 'sects" are proclaiming it—thank Iod.

We "join the Church" now; hat's much more refined and espectable than to acknowledge ve are "poor miserable sinners in ıeed of a Saviour." That's a ıuotation from the Methodist Church — before Union. Maybe here are no "sinners" in our Churches on Sundays.

We've been so busy creating ɔrganizations in our Churches (19 eported to the official board meet- ng in our Church recently) that I wonder if we are not making the means, the end. Perhaps we think we have to get people in the Church, and keep them there by organizations. Organizations are all right if they are a by-product, not the original purpose.

I predict you will be amazed at the public reaction to this evan- gelistic mission. They're just waiting for it. When Billy Graham couldn't find buildings large enough to hold the crowds of reserved English men and women, and reported 30,000 converted, what should the whole United Church accomplish?

Wesley is credited with saving England from a revolution. Maybe our Church will provide a remedy for broken homes, juvenile delin- quency, alcoholism, and a few other acquisitions of our sleek self-satisfied, materialistic, "mod- ern" living.

What do we do in 1957, the year between 1956 and 1958— the two years of our evangelistic mission? Why let down a year and lose momentum and dissipate the good influences created in 1956?

Calgary, Alta. H. R. Chauncey.

Co-Existence

Dear Sir,—The words "Do not resist one who is eyil," Matt. 5: 39, seem at first sight impractical and impossible. But perhaps not enough consideration is given to the subject. Ghandi and his dis- ciples followed a consistent policy of non-resistance and finally won freedom for India. Now this, the second most populous nation in the world, is exerting a tremen- dous influence in the most critical area in the world today, trying to keep the war dogs apart in an interrelated world. For India, non-resistance has turned out to be both possible and practical.

Competition within a nation where there are police to enforce the rules of competition may be practical, but in the international realm where there is no inter- national police to enforce the rules of war, international com- petition threatens the world with destruction. If the world is to be safe for humanity, co-operation, good will and brotherhood are the only way, impractical, dangerous and impossible as they seem.

Wars of extermination may have been practical in Joshua's time but not today. A war of extermination today means the extinction of us all. If we are to exist at all we must co-exist; the alternative is non-existence. Instead of being impractical and impossible, the way of the Man of Galilee is the only practical one. Any other way is the way of death.

I. V. Macklin.

Grande Prairie, Alta.

When the Race Track Comes

Dear Sir,—We see by the papers, more specifically **The Toronto Star** of Jan. 12th, p. 11, that Sharon United Church on the Malton Road near Highway 27 will close down.

Reason given, as per **Star** above mentioned, "So many of its con- gregation have sold their prop- erties to the Ontario Jockey Club for the new Malton Race Track and have moved elsewhere."

Then for devotional reading we turned to 1 Kings, chapter 21.

Beecher Parkhouse.

Fergus, Ont.

St. Matthew - Wesley Church, North Sydney, N.S., Rev. E. V. Moriarty, minister. New members received, 75; total member- ship, 804; gain, 56. Total receipts, $23,900. M. and M., $3,320. Highlights of the year —Recommendation of three candidates for the ministry. Successful Financial Campaign to underwrite Church Mortgage. Rewarding campaign of Visitation Evangelism.

Stouffville (Ont.) Church, Rev. Douglas G. Davis. New members: 15 on Profession of Faith, 6 by Letter. Total membership of 360. Total receipts, $17,000. M. and M., $2,600. W.M.S., $1,100. W.A., $1,590.

Sun Life Pays $26 Million In Policyholder Dividends

Cost of insurance reduced. Nearly $700 million of new business sold last year, largest amount of any Canadian company.

For the sixth consecutive year, the Sun Life Assurance Company of Canada is adopting new dividend scales which will substantially reduce the cost of insurance to the holders of its participating policies, according to an announcement by George W. Bourke, President, in his Annual Review of the Com- pany's business for 1954. With this latest increase of policyholder dividends, the Company will pay out in the year ahead a total of approximately $26 million — an increase of more than $2 million over the previous year. New life insurance sold last year amounted to nearly $700 million, an increase of $120 million over 1953 and again the largest figure reported by any Canadian life company. Included in this new business figure is $239 million of group insurance, representing an increase of $68 million over the previous year. Benefits paid by Sun Life during the year amounted to $134 million, and total benefits paid by the Company since its organization in 1865 now stand at $2,866 million.

$6 BILLION IN FORCE

Other highlights of the Report include a total of life insurance in force amounting to more than $6,000,000,000. During 1948 the Company passed the $4 billion mark and, during 1952, topped $5 billion. The Company has now passed another mile-stone and the two-year period taken to accumu- late the last billion dollars contrasts sharply with the 54 years required for the first billion. Group insur- ance included in the 1954 figure amounts to $1,996 million, an increase during the year of 13.9%. The proportion of insurance and annuities in force in the various countries where the Company oper- ates is now as follows: Canada, 47%; United States, 36%; Great Britain and other Commonwealth countries, 14%; elsewhere through- out the world, 3%.

MORTGAGE LOANS UP

Assets of the Company now stand at $1,876 million, an increase of $46 million over 1953. Mort- gage loans increased by more than any other type of investment, in keeping with Sun Life's policy of striving to further the economic and social interests of the com- munity consistent with sound investment principles. During the year, new mortgage loans made by the Company totalled $83,000,000. Mortgage investments now total $323 million, mostly in individual homes.

In commenting on the general economic situation, Mr. Bourke remarked that a year ago there was uncertainty in some quarters regarding the outlook for 1954. Despite the keen competition that existed among the various com- panies, however, 1954 was a year of expansion for life insurance and particularly for Sun Life. Mr. Bourke declared that the main reason the life insurance industry continued to forge ahead, was because a life insurance policy functions like a good investment. It increases in value, it provides a return on the investment and it has a market value which can be used to provide cash for emergen- cies and a retirement fund for old age. Moreover it does what no other investment can do—it creates an immediate estate for the pro- tection of home and family.

Mr. Bourke stressed the recent improvements in medical science with the ensuing rapid and con- tinuous decline in death rates. He pointed out that accidents now account for a substantial propor- tion of death from all causes, especially in the younger age groups, and that Sun Life experi- ence shows that approximately one-half of all death claims under age thirty are the results of acci- dents, while accidents are now the third most frequent cause of death at all ages, following heart disease and cancer. In particular, he mentioned automobile accidents which account for about one-half of all accidental deaths. The hazard from this source will be- come greater unless accompanied by a steady improvement in the safety habits of the motoring public. Death claim records are full of tragic accidents which elementary safety precautions could have avoided.

OUTLOOK FOR 1955

In his concluding remarks, Mr. Bourke said that Canada's national resources should continue to sup- port thriving industries which may well set new standards of prosper- ity in 1955. There should be no abatement of the national con- fidence, for a steady progress beneficial to everyone is to be ex- pected. "Canada's future depends not only on its economic heritage, but on the use to which that heritage is put," he concluded. "The tasks ahead may be different. We may have to adjust to new patterns and new demands, but I am confident we will meet the challenge."

A copy of Sun Life's complete 1954 Annual Report to Policy- holders, including the President's review of the year, is being sent to each policyholder, or may be obtained from any of the 100 branch offices of the Company throughout North America.

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The Eldership

Regina, Sask. In keeping with the lead given by the Board of Men of the United Church, the Session of Westminster, Regina, has embarked on a study programme by which it hopes to increase its effectiveness in the congregation. The conveners of its Standing committees were constituted an Executive to care for routine business for the next four months to allow the elders to study the work committed to them. Each meeting will be led by one of the Standing committees forming a panel. This group will meet beforehand for study and then present its discussion. The topics agreed on for study are:

1. The pastoral privileges of the elder, including membership in the Church.
2. The Sacraments, history, mode of administration and eligibility.
3. Public Worship — funerals, weddings.
4. The Elder's relationship to the community, evangelism, recruits for the ministry.

The plan met with instant approval when proposed, and the main source of material is the book, **Let's Look at Elders.**

Hamilton, Ont. At an enthusiastic gathering of about 125 men, representing the pastoral charges of the Presbytery, in Westdale Church, Hamilton, on Jan. 19th, 1955, encouraged by the presence of the President of Conference, Rev. Waldemar Williams, the Chairman of Presbytery, Rev. W. J. Preston, and other ministers, Hamilton Presbytery Council of United Church Men came into being.

The speaker of the evening was Ralph C. Young, National Secretary of the Board of Men, who gave an interesting and stimulating account of some of the achievements in laymen's activities across the Dominion.

The President of the new organization is Ralph F. Wilson of Dundas. Representing both rural and urban areas of the Presbytery, a strong Executive was also named.

One of the first projects of the new Council is the organizing and directing of two Elders' Forums on March 12th—one in Ryerson Church, Hamilton, the other in St. Paul's, Dundas, at which between 400 and 500 elders of the Presbytery are expected to spend a Saturday afternoon preparing themselves for more concentrated service in this vital field.

Barrie, Ont. Nearly 100 men, representing Churches throughout the Simcoe Presbytery, recently organized the Simcoe Presbytery Men's Council. Under the leadership of President Lloyd Cumming of Stroud and a strong executive, including four zone directors, the Council will assist with training elders and stewards, the strengthening and extension of Men's Clubs and various other projects to enlist and train more men for active work and witness in the Church.

LAYMEN

Ottawa, Ont. The newly-elected President of the Ottawa Presbytery Men's Council is Mr. W. A. Monaghan. Recent successful projects have included a number of zone Rallies of Stewards during which the helpful booklets **Let's Look at Stewards** and **Stewardship Devotions** have been considered and distributed.

Windsor, Ont. At the January meeting of the Essex Presbytery Men's Council, attended by 80 men from 20 different Churches, a decision was made to hold a great rally of men of the United Church in Windsor in the near future, and to strengthen plans for men's work throughout the Presbytery.

Reports were received from 11 different Men's Clubs, including the Harrow AOTS Club and the newly enrolled United Church Men's Club at Giles Boulevard Church, of which Kenneth Reid is President.

This photograph was taken on the occasion of a meeting held at Devine St. United Church, Sarnia, Ont., at which representatives of all AOTS Clubs of the Sarnia District Council attended. The following were speakers at this meeting, left to right: William Eyre, president Sarnia AOTS District Council; Mrs. S. Sifton, principal of Alma College, St. Thomas; Magistrate R. G. Groom, Tillsonburg, member of the Board of Men of The United Church of Canada; and Magistrate J. C. Dunlap, Sarnia.

NEWS

Men's Clubs

Fort William, Ontario. Wesley Men's Club at its first 1955 meeting heard Rev. Russell A. Peden speak on "Relationship of Dad to the Family." This Club has accomplished much since its inception in 1946, in succession to The Wesley Men's Brotherhood.

Florence, N.S. Judge Donald MacAdam of the Juvenile Court, addressing a large meeting of United Church Men stated that many of the boys and girls who appear in Juvenile Court admit that they have never been inside a Church or have never been to Sunday School. He said this was a direct challenge to groups such as United Church Men to show how to keep individual families good.

London, Ont. Hyatt Ave. United Church Men enjoy Sunday breakfast together at 8.30 a.m. once a month. A committee of the men prepare the meal for ever-increasing numbers. The current project is making new tables for Church use.

Loggieville, N.B. Several new groups have enrolled with the Board of Men in the Miramichi Presbytery. Loggieville is the most recent. Godfrey Burke is President.

Merrickville, Ont. Under the leadership of the minister, Rev. W. H. LeGrow, fifteen men got together last October. Now there are thirty-three on the roll. They have already launched a project providing an up-to-date kitchen for the women of the Church.

Georgetown, P.E.I. A panel discussion on "Church and Community Co-operation" featured a recent meeting.

Tilbury, Ont. The Men's Club has helped strengthen the total programme of the Church.

Margaree Harbor, N.S. Proceeds from a pageant put on by United Church Men with the help of some of the congregation went to the M. and M. Fund.

Springhill, N.S. Members of the Men's Club conducted services on Laymen's Sunday. They also recently packed two boxes of clothing for Korea.

Rock Island, P.Q. A Men's Club was recently organized.

A.O.T.S.

Calgary, Alberta. Religious co-operation was theme at the dinner meeting in Central Church when 35 visitors were guests of A.O.T.S. —from the Knights of Columbus, B'nai B'rith Lodge and the Anglican Brotherhood.

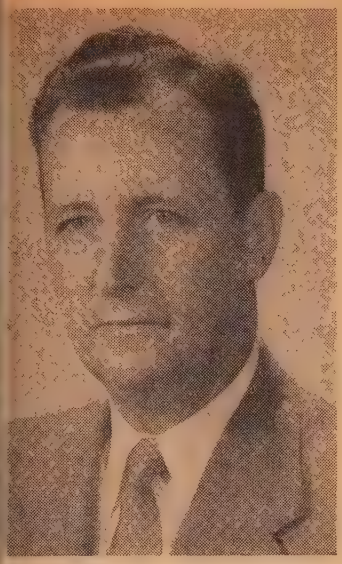
Vancouver, B.C. Beaconsfield Club was host to 85 Scouts and Cubs.

Minnedosa, Man. Western Manitoba District Council newly organized held a meeting recently at which they decided to sponsor Black Hills Passion Play to be held in Brandon in October.

London, Ont. Richards' Memorial Church has organized the first chartered A.O.T.S. Club in that city. 100 men were present.

Kindersley, Sask. An A.O.T.S. Club has recently been formed.

Eston, Sask. A new Club has been organized, its first meeting held in January.



r. A. Gibson Mackie, Chairman Third Elgin House Conference.

lgin House onference

The Third National Conference United Church Men will again held at Elgin House, Muskoka, t. The dates are June 17th, h and 19th.

Mr. A. Gibson Mackie of Toronto General Chairman. Those who e present at both the 1953 and 54 Conferences at Elgin House l remember Gib Mackie as a ng business man who not only erienced a tremendous change his own personal life but has sequently been able to convey e of the impact of Elgin House undreds of other men through- the United Church.

He has just been made Director Public Relations for his own pany and, in spite of this reased responsibility, willingly epted the challenge placed ore him by the Elgin House nning Committee. In 1953, the st speaker was Elton True- od. In 1954 it was John Oliver son of Yale. In carrying out theme of this Conference, the mittee felt that they could l no finer leader for the 1955 nference than Dr. Harry man. Dr. Denman, who is a man, is Secretary of the Board Evangelism of The Methodist rch in the U.S.A.

As last year, registrations are ited to 240 men. Those who h to accept the challenge of in House 1955 would be wise nake their reservations as early possible. Just drop a note to ph C. Young, Secretary, Board Men, 299 Queen Street West, onto, and your reservation will recorded.

Melville, Sask. A Carol Festival der the auspices of First United .T.S. was held with nine choirs m five Churches participating.

Prince Albert, Sask. Wesley .T.S. Club heard Mr. John fenbaker, member of Parlia- nt for Prince Albert, speak on ld conditions.

Brantford, Ont. Wesley A.O.T.S. Club had a turkey dinner and over 200 to eat it.

Foam Lake, Sask. This Club will assist in furnishing the Handicraft Room at the Prairie Christian Training School at Fort Qu'Appelle.

Vancouver, B.C. The District Council sponsored a successful New Year's Eve Party in Chalmers Church Gymnasium. A watch-night service was held, and a buffet supper followed.

Highgate, Ontario. The A.O.T.S. Club has undertaken to transport children to the Ridgetown Arena for skating.

Winnipeg, Man. Gordon A.O.T.S. Club held their fourth Charter Night Celebration. One of the largest birthday cakes ever seen in those parts graced the table.

Winnipeg, Man. Knox A.O.T.S. with the co-operation of the choir prepared a special programme for shut-ins, which it is hoped will become a yearly event.

Vancouver, B.C. Ryerson celebrated the 32nd anniversary of the founding of the A.O.T.S. movement with a past-president's night. Wemyss Reid was guest speaker. At Christmas, Club members filled 103 Christmas hampers, providing for 179 adults and 79 children. An added project in community service was work of the "Ryerson Toy Shop" under the supervision of Campbell Henderson. Almost a truckload of toys were provided —three to six toys being sent to each child on the hamper list. Each toy was gift wrapped and tagged with the child's name. The ladies gave assistance in making-up and dressing the wide variety of dolls donated. Herb McCann is the Club's community service chairman, and Tom Killick, buyer and supervisor of weighing, sorting and packing.

Castlegar, B.C. A.O.T.S. Club members have completed clearing and levelling the lot adjacent to the Church for a children's skating rink. A recent Men's Tea held in the Twin Rivers Hall netted $70.

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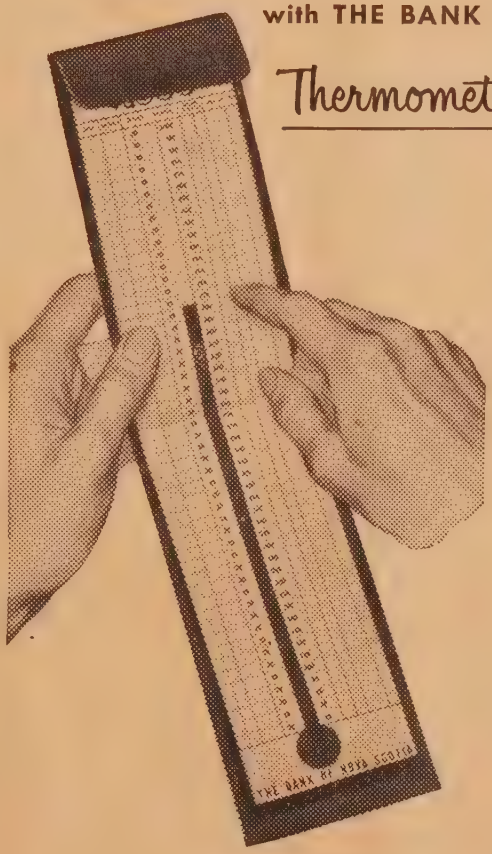

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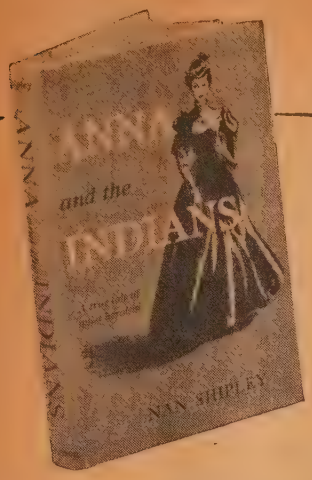

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By Charles Duell Kean, author of *The Inward Cross*. An interpretation of essential Christian beliefs as related to the need of the man of today, showing how Christianity makes sense out of life. $2.50.

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BOOKS

"The Faith I Found" A Layman Looks at Religion

By Dwight Marvin. (Toronto: Ambassador Books.) $3.00.

Mr. Marvin's well-furnished mind is fully aware of the history and philosophy of peoples of all cultures. He is a journalist, and for the past twelve years has acted as President of the American Council on Education for Journalists.

He approaches the question of religion from the layman's point of view. In his Preface he says, "Laymen with whom I have talked often seem to discount most of the messages from the pulpit — it is to men and women thus isolated from normal avenues to religious convictions that I present herewith my credo and the way in which it developed."

Mr. Marvin lays stress on "The Loneliness of Man" in a universe he cannot fully know or control. He seeks through history the people who appear to make contact with the Unknown—the world outside our sphere of reason or normal sense perception. He finds these are mainly, what he calls "Mystics," and he declares that he and many laymen are without this mystic attribute.

He says: "I determined to study the mystics and discover which of them had the best interpretation (of a God). By best, I mean the interpretation which to me most perfectly squared with life. . . ." He finds Jesus' attitude to the "Unknown" the only satisfying answer. The Unknown is a person —"Father." He says: "I knew of course that the founders of all religions were Mystics with first-hand responses from the spiritual world." He does not mention that so many of the great religious leaders were laymen. Neither Amos, nor Buddha, nor Lao-Tsze, nor Jesus, nor Mohammed, to mention but a few, belonged to "The School of the Prophets." All sought a fresh, realistic approach to the religious problems of their day.

His final chapters — over half the book—are a careful analysis of what the New Conviction means in daily living. He is not greatly concerned about Church discipline or doctrine, but he presents the challenge of total dedications to the basic claim of Jesus that "God is Father." E. H. C.

"Old Testament in Modern Research"

Published by Herbert F. Hahn. (Philadelphia, Pa.: The Muhlenburg Press.) $4.00 (Am.)

This is a comprehensive synthesis of modern trends in Bible studies as the sub-title says. The author, Herbert F. Hahn, has had experience in religious instruction in secondary schools as he taught history in Albany Academy for thirteen years and so may be presumed to write not just for scholars in Old Testament study but for a reading public of more popular types. In 1944 Dr. Hahn helped to set up a programme of religious instruction for high school grades at Elizabeth, New Jersey.

Dr. Hahn is not only concerned with religious teaching in schools which is a great question for our Church and our country today, but he is a very fine scholar as well. He reads both French and German well, and has mastered the literature of Biblical scholarship from De Wette, Vatke, Craf, Wellhausen, Cheyne and many others of the older stalwarts whose names are familiar to all who have had theological education. His reading in modern periodical literature of three countries, or even four counting the Netherlands, is extensive.

The author feels that we are approaching a crisis in Biblical interpretation today. This is because the former confident progress of the historical method by which man's advance in moral and religious understanding and his striving toward a deeper apprehension of the spiritual has been questioned. The crisis grows out of a loss of confidence in the historical approach. The conviction is growing that where religious concepts are concerned, historical understanding divorced from a commitment to belief is unproductive of true insight. D. M. P.

The Methodist Bedside Book

Compiled, arranged and introduced by Rev. Ralph Kirby. (Toronto: Clarke, Irwin & Co., Ltd.) $3.15.

This is a "bedside book," it is true, but it is much more than that; it is a book to read anywhere and to consult at any time, equally by those with a non-Methodist background as those born into that tradition.

It will be an irreparable loss if, with the passing of the years, The United Church of Canada forgets or ignores the peculiar contribution of the three uniting Churches —Methodist, Presbyterian and Congregational—which called her into being. Here is a book which in a most admirable way presents the spirit and genius of that Methodism which arose out of the work of the Wesleys in the 18th century, which since has helped to shape life and thought in England and America, and exerted an influence far beyond its own borders in social matters and missionary endeavours.

The book is of the nature of an anthology, "compiled from the most varied sources, including original documents, letters, state papers, etc., designed to give an intimate knowledge of the Methodist Church." G. B. K.

Twice Have the Trumpets Sounded

By Tyrone Guthrie, Robertson Davies and Grant Macdonald. (Toronto: Clark, Irwin & Co., Ltd.) $4.00.

At the close of the first season of The Stratford Festival, Tyrone Guthrie, Robertson Davies and Grant Macdonald collaborated on **Renown at Stratford**, a record of Canada's Shakesperean Festival of 1953. The first year's performances were really carried out under experiment and they ended happily, with everyone applauding. Because of this success, the book was favourably received and now these same collaborators have produced for us **Twice Have the Trumpets Sounded**, the record of the 1954 season.

Dr. Guthrie, in this book, has given us, as Director, comment on the future of the Festival. Grant Macdonald has provided a pictorial record of the players, and Robertson Davies has contributed four essays, one on each of the productions and also one on Dr. Guthrie's methods of rehearsal.

Robertson Davies was present during part of the rehearsals and saw all of the plays several times. We know his reputation as a writer of Canadian plays and we consider him entirely competent and admirably equipped with the scholarship necessary to comment critically on plays which are classics.

Renown at Stratford was named as Canadian Book of the Year in 1953 and its successor is worthy of the same place in 1954.

Grant Macdonald's work as portrayer of theatrical personalities is recognized and appreciated equally in London and Toronto. He sketched, on the spot, the activities on and off the stage and anyone who has not seen these sketches could never imagine anything so lovely and so perfect. The three productions of last year were **The Taming of the Shrew**, **Measure For Measure** and **Oedipus Rex.**

Canada may well be proud of this experiment at Stratford. Robertson Davies says: "We, who would have had to bury the corpse if the festival had failed, must not be considered naïve if we rejoice to see it in robust health."

To appreciate the beauty of the book one must see it; to see it is the impetus to the impulse to own it. D. D.

For Action, The Autobiography of a Canadian Industrialist

By James E. Hahn, D.S.C., O.B.E., M.C. (Toronto: Clark, Irwin & Co., Ltd.) $3.50.

This book began as a record written for his family by the author, of his hunting and fishing experiences in several parts of the world. Later, he was persuaded to fill the records in so as to furnish a full account of his life. As

ult, we have not here the usual ailed autobiography.

Mr. Hahn was born in New rk in 1892, but was brought to nada at the age of six, when his her settled in New Hamburg, ere he entered into manufac- ing.

Joining the Canadian militia at age of seventeen, the author ght through the First World r as an officer, and was awarded eral honours. After the war, jor Hahn figured in the begin- gs of the radio industry, and n and later in other industrial jects. In the Second World r, he took a leading part in the mendous development that took ce in Canada for the production weapons of war. His book is forms an invaluable docu- nt for the history of Canadian lustrialization.

All his life, the author was an lent fisherman, yachtsman and nter, and he had the oppor- ity to indulge these interests nd the world, and his chapters them form a most interesting rt of his work. G. B. K.

stwood Lodge

By Kathleen Earle. (Toronto: The Ryerson Press.) $3.75.

A beautiful book has just come my desk. It bears the imprim- r of the oldest publishing firm Great Britain, that of Black- od's of Edinburgh and London. large volume of over 365 pages, title is **Lostwood Lodge**, and author is Kathleen Earle, of nanoque, Ontario, a Canadian several generations back, of glo-Irish stock, who has drawn the experiences of her pioneer ebears during the troubled iod in the early part of the eteenth century, when rebel- n was rife in both Upper and wer Canada.

The story centres around Jen- h, beautiful daughter of a rebel her and of a loyalist mother. e dilemma of the family is lected in the dilemma of Jen- h, who is beloved by two men Brian O'More, a rebel, like her her—and Captain John Hume, Her Majesty's Second Battalion enadier Guards, who was on the ff of Lord Durham, Governor- neral of Canada in 1838.

While the main part of the ry is occupied with the Can- an scene in Upper and Lower nada, part of it has to do with life of the young Guardsman ore he joined Lord Durham's ff. Very skilfully the author trasts its sophistication with rude conditions which the tler in a new country has to e.

Brian O'More, on the other d, seems an indigenous part all that is wild and unconven- nal in the Canadian life of the iod. Yet he has bright talents l might have gone far had his ringing been more auspicious. Kenneth's choice is significant. This book, with its powerful criptive passages, well-defined racters, and humour, is one of ich a Canadian public may well l proud. H. M. R.

The Dark Is Light Enough

By Christopher Fry. (Toronto: Oxford University Press.) $2.00.

Christopher Fry follows the spring of **The Lady's Not For Burning** and the autumn of **Venus Observed** with this tale of a dramatic incident set in the season when "the snow comes down as white and soft as a bishop's hand." The locale is Austria in 1848.

It is Thursday night but the Countess Rosmarin Ostenburg for the first time in 20 years is not at home to greet her guests. She had spent the day rescuing the former husband of her daughter who had joined the rebels but later changed his mind. The Countess' home is in the "direct road of the revolution" but she, who "has the qualities of true divinity," refuses to surrender the deserter to the rebels, thus starting a melodramatic chain of events which holds the reader's interest.

The Countess steers a straight course, making decisions that threaten her home, her family and herself. She completes her life journey with her radiance, integrity and adventurous spirit intact. The dark was light enough.

In this setting it is natural for the poet to develop the familiar theme—the frustration and suffering which result when individuals, groups or nations resort to violence to further a cause.

Friends of Fry will welcome certain characteristics:

—freshness, vividness yet simplicity of language "as a tide in the dark, comes to boats at anchor and they begin to dance."

—rhythm and lyric beauty. "When primroses and violets lay like raindrops on a leaf in the beginning of Spring."

—the use of alliteration or a clever turn of phrase, "life would become as promising as it was always promising to be."

—ending a line where the slight pause in the actor's delivery will emphasize the beginning of the next

"If he would one day
Plunge, or dress himself again."

V. H.

Wings: Insects, Birds, Men

By Blanche Stillson. (Toronto: McClelland and Stewart Ltd.) $4.00.

It is impossible to review such a book as this in a few words. It is a book for the naturalist, the hobbyist and the naturally curious. It is encyclopedic yet reads almost like a fantasy. It tells the evolutionary story of **Wings**, of insects, birds and men, wings as a marvel of natural engineering that cancel gravity and become instruments of freedom, mobility and speed; how for long years man was fascinated by flight and studied the birds for his pioneering models of planes by which he hoped to conquer space and overcome gravity and, incidentally, it makes one marvel at the progress made in the last brief fifty years.

The manifold variety in the form and texture of the wings of insects and birds, adapted as they are for their specific purposes, is cause for wonder and delight. Scientifically the story carries one back hundreds of millions of years to the first flight of insects from the waters beneath to the open spaces above.

Blanche Stillson is apparently steeped in scientific knowledge of her subject, but writes as one who is a loving student revelling in the romance of the variety and beauty of it. She writes out of the overflow as her closing quotation from Liu Shih An suggests:

"And my mind is filled with overflowing,
With the things I did not say."

E. M. C.

King John's Treasure

By R. C. Sherriff. (Toronto: British Book Service, Limited.) $2.50.

This historical novel, based on the recovery of the lost crown of King John, is a fine mystery story. The exciting escapes of two boys who determine to find the king's treasure will fascinate any young reader who is fond of tracking down clues and solving mysteries. Although the plot might appear a bit fantastic, it gives the reader an idea of the conditions existing during King John's reign without having the history thrust into prominence. H. M. W.

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Memorial Scholarship

British Columbia Conference Award

Dr. George C. Pidgeon presented to Miss Alma Gomez, Chalmers United Church, Vancouver, and Miss Nancy Holman, Kamloops United Church, Kamloops, the Memorial Scholarship of British Columbia Conference Young People's Union, at Toronto Conference's Christian Service Fellowship held on January 22nd at St. Andrew's United Church, Toronto.

The Scholarship consisted of a signet ring, a cheque for One Hundred Dollars, and a tract explaining the Scholarship. Alma and Nancy are studying at the United Church Training School, and as both had been so industrious in their work they tied for the honour. Contrary to the custom that only one girl be allowed to win the Scholarship each year, an interested committee member donated an equal amount so that each of these worthy students would be awarded for the contribution which they are making to the Church.

"The Memorial Scholarship of British Columbia Conference Young People's Union of The United Church of Canada.

In memory of young men from British Columbia United Churches who paid the supreme sacrifice in the Second World War

"The Memorial Scholarship had its origin in the mind of a young man who had gone to World War II, and who was sure that some of his comrades in the work of the Church would not return. Upon the young men and women who shall receive the Scholarship through the years lies the solemn obligation to dedicate, not a part of their lives, but all their time and talents, all their persons and possessions to the Glory of God in some field of Christian Service, conscious that they are doing what was left unfinished by their comrades.

PORTRAITS

(*Continued from page* 8)

themselves against every threat of invasion by saying, "The Lord's own Temple is in Jerusalem. No matter what happens God will not let his own house be destroyed. We are safe so long as we have the Temple." In order to combat this misplaced confidence which was blinding his people to the realities of their situation, Jeremiah went to the Temple. Standing in the gateway, utterly careless of the consequences to himself, he pricked the bubble of their faith in the Temple with a speech like the thrust of a dagger.

Do not trust in these lying words, "the Temple of the Lord, the Temple of the Lord, the Temple of the Lord." Go to the ancient holy place at Shiloh (In Jeremiah's time it was a heap of ruins) and see what I did to it because of the wickedness of my people Israel. Now then, I will do to this house as I did to Shiloh. (7: 4, 12, 14)

Immediate arrest and summary trial followed these daring words. Man after man rose to demand the death penalty. In his defence Jeremiah has given us a word worthy to rank with Luther's great "Here I stand." "As for me I am in your hands, do with me what seems good and right to you." (26: 14) Strange words for a "weeping prophet."

Is Jeremiah, with his singular combination of strength and weakness, of courage and tears, a mental case, a victim of schizophrenia? An honest look at ourselves will convince us that we are all composed of the same mixture of iron and clay as Jeremiah. But in Jeremiah's life the tearful weakness is displayed only when he stands alone with God. When he comes before men his unflinching strength dominates the scene.

Jeremiah gives us proof in flesh and blood that "they that wait upon the Lord shall renew their strength." He is a living example of one who out of weakness was made strong. If we inquire after the secret of his life we will find it neither in the times when he pours out his sorrow to God, nor in those when he stands like a rock before his accusers. We must go to the beginning of his ministry, to the day of his call to be a prophet, and there hear God say to him, "**I will make you** like a fortified city, an iron pillar, and a wall of brass."

REPORTS

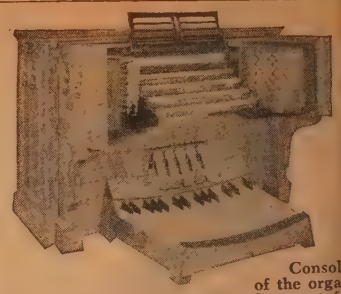
(*Continued from page* 8)

St. John's on this matter and know some of the other districts will be strongly in favour of it.

Members of the Corner Brook Union travelled to Sydney, N.S., early in November to be present at the Maritime Conference Convention, and the material needed for the immediate future was purchased there. The information received at that Convention was very valuable and gave us an idea how we should proceed when we make the step ourselves.

Both delegates to National from Corner Brook and the two from St. John's have held services, not only in their own particular Churches, but also in Churches in other places, telling of the wonderful experiences we encountered at National, and impressing upon the young and old alike the need for their support of Y.P.U., and the service which the young people can be to the Church and the community as a whole. We have been well received and feel that the Y.P.U. throughout our Conference has been boosted and strengthened considerably.

Y.P.U. Week was a great success both here in Corner Brook and at St. John's. At St. John's a service was held on the Sunday and was followed by a Rally a which slides were shown and report on activities at Nationa was given to other Unions in th area. In Corner Brook a servic was held at which a talk on "Th Y.P.U. and the Church" and th impressions of National Counc were given to the congregatio This was followed by a Rally a which the Flip Chart was ex plained to the visiting Union and a talk on whom we met a National and a short outline o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. Year With the Bible" was esented.

We of the Tentative Conference mmittee are making sure that a ntact is kept with all our Unions at are formed, so that all necesry material both from the tional Executive and from The blishing House is distributed roughout, and also to help in y way we can with the problems at may confront these groups.

Toronto. The Y.P.U. of Carman nited Church experienced the eat satisfaction of playing host a group of underprivileged ildren of the community. proximately sixty eager youngers, some accompanied by their rents, were transported to the ditorium for a party. The proamme included games, singngs, clowns, food, gifts. As the ppy, but now tired youngsters imbed into the homeward-bound rs, with arms and stomachs full, e hosts felt assured the afternon was a huge success.

Roy Lee.

"A Year With the Bible" has ld a first edition of 3,000 copies, nd a second printing has been ade and is now available.

Architect's drawing of new Vernon, B.C., Church.

Vernon (B.C.) Church, Rev. eorge Affleck, minister. Since 929 when the Methodist and resbyterian Churches in Vernon, .C., united, the combined congregations have planned on building a new Church. In September, 954, the dream came true when new building costing in the eighbourhood of $140,000 was dicated. A symphonic carillon eals from its tower twice each ay. The instrumental music on unday is from a pipe organ. The nterior furnishings are all in oak.

The first unit of the building programme was a Church Hall to are for a growing Sunday School. t was opened in 1950 at a cost of $50,000 debt free.

In 1952 a committee was appointed to undertake the responsibility for the new Church building. It visited many recently built Churches, had an architect's plans submitted. After thorough discussion, construction started. The Church is chancel type, seats 486, has room for a choir of 60. The building has a small chapel in the west transept arranged by use of a monofold door. A ladies' parlour cares for meetings of the eleven circles, smaller groups.

The Church building was financed by voluntary givings and by a bond issue at 5 per cent. sold to the members of the congregation.

Photo by Lee, Calgary.

The Chinese Church, Calgary, Alta.

The Calgary Chinese United Church and Gymnasium have been opened and dedicated. The completion of the $100,000 building marked a development of which the founders of the mission in 1901 could never have imagined.

One of the original founders, Mr. Wm. Porterfield, was present to share in the service. The other two, Mr. Herdman and Mr. T. Underwood, have long since passed on to their reward.

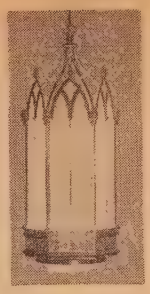
The President of the Alberta Conference, Rev. S. J. Parsons, D.D., the Chairman of Presbytery, Rev. A. F. Marsh, D.D., the Superintendent of Missions, Rev. T. Hart, D.D., Rev. S. Yee Tong, a former minister, Dr. R. Magowan, immediate past supply, and the present minister, Rev. A. L. Day, took part in the dedication service.

Immediately preceding the service the corner-stone was unveiled by Mr. Ho Lem, Sr., faithful elder of the congregation and a member of many years' standing.

Preaching Mission

Trinity Church, Napanee, Ont., Rev. A. F. Binnington, minister, is holding a Preaching Mission March 6, 7, 8 and 9, with Rev. E. Crossley Hunter, D.D., missioner, to mark their 115th anniversary. March 6th, the anniversary will be celebrated; March 7th, the Ministerial Associations of Kingston and Belleville will be guests of the Napanee and District Ministerial at 2.30 p.m. in Trinity Church, with Dr. Hunter as the speaker. It is expected that all Churches in the area will co-operate in the Mission each evening, with the possibility of a massed choir on the final night.

Trinity Church, Earlton, Ont., burned its mortgage on Fifth Anniversary. Rev. J. M. Fraser preached. Mrs. Hartley Houston sang two solos. Mr. Leslie Gibbens read historic sketch. Mrs. Thomas Houston, member of the Church for forty years, lighted the match. Congregation sang the long metre Doxology. Payment of mortgage was due to efforts of the W.A. This Association also installed an oil heater. Mrs. Cameron Plaunt is President of W.A.



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Destroyed by Fire

Fire gutted the stately brick structure of Gaetz Memorial Church, Red Deer, Alberta, early in January and this monument of fifty years ago, and the faith of the first citizens was in ruins.

However, the minister, Rev. W. P. Irving, has announced that plans for the new Church Hall, which had been well under way, would probably be continued.

"The hall may be our salvation," he said. "It would give us a place to worship in while a new Church is being built."

Dr. Leonard Gaetz, in whose memory the Church was named, was Red Deer's first citizen and an indefatigable Church worker. It was he who in 1903 began laying plans for the Church which was completed in 1909, two years after his death.

Subject to adjustment and salvage, the loss is estimated at more than $200,000. Fortunately a comprehensive fire insurance programme, taken out on a replacement basis, was carried. This will enable the Board to make plans for a new building without delay.

New Milestone

The Gideons in November placed the 1½ millionth copy of the Scriptures in Canada. The one millionth copy of the Scriptures was placed in Victoria Hospital, London, Ont., in January 1952, since which time one-half a million books have been sent out.

Central Church, St. Thomas, Ontario, Rev. Edgar J. Roulston, minister, marked their eightieth anniversary recently with special services and a dinner. Guest speakers were Rev. J. A. O. McKennitt, of London, and Rev. E. Crossley Hunter, D.D., Toronto.

The present building was erected at a cost of $22,000 under the pastorate of Rev. C. T. Scott, D.D., and under the inspiration of evangelists Drs. J. E. Hunter and H. T. Crossley.

The 80th anniversary has a two-fold objective: 1. Celebrating the beginning of the congregation, 2. Paying off the mortgage on the Memorial Hall erected in 1950 at a cost of $33,600.

Holidays Abroad

The International Church Fellowship, whose founder is Rev. W. Gwynn-Jones, a minister of the Presbyterian Church of England, is an organization with the aim of achieving better understanding among people of different nations. With this object in mind Mr. Gwynn-Jones soon after World War I began taking holiday parties abroad. Except for the interruption of World War II these excursions have continued and the Fellowship has grown. It is hoped one day to have a Centre, but in the meantime holiday groups go to most interesting places on the Continent, and to small scale Conferences and meetings in Britain.

Every year a number of Canadians join the holiday parties. For information and a copy of the 1955 brochure write Miss Booth, 3 Nealon Ave., Toronto 6, Ont.

The new Willowdale Church, Toronto, Ont.

Dedication

Willowdale Church, Toronto, Ontario, was dedicated on a recent Sunday. Rev. A. W. Jones is the minister. Very Rev. Willard Brewing, D.D., conducted the Dedication Service. Rev. E. Gilmour Smith, President of the Toronto Conference, was present, and Rev. E. Crossley Hunter, D.D., represented Presbytery. The building, designed after the New England Meeting House type, is of modern construction, chancel style, with wood of blonde oak, and seats over 600. Basement auditorium seats 500. Additional accommodation is provided for in Sunday School Wing. Two kitchens will care for suppers and refreshments.

Much of the labour was provided by members of the congregation.

Kimbourne Park Church, Toronto, Ont., Rev. Carman E. Armstrong, minister, celebrated their anniversary recently, with the Very Rev. George C. Pidgeon, D.D., and the Very Rev. A. A. Scott, D.D., as guest preachers. During the week many meetings were held and a turkey dinner was prepared by the W.A., to which 340 people came. An excellent programme followed.

Plans are being made for the future erection of much needed Church School quarters.

BUSY

(*Continued from page* 11)

was able to obtain from the bank. It is there "reminding us God is faithful who has promised."

From London, Mr. Whitmore moved on to other pulpits in Quebec and Ontario. Ill health forced him to retire in 1941, but six years later he readily went back to work for a five-year term as supply minister at Eastview, Ontario.

He who describes himself as "just another sinner saved by the grace of God through faith in Christ Jesus, Our Lord," is a good-natured man with a heart filled with love for his family and friends. Two sons have followed him into the ministry—one now located in Winnipeg and the other at Port Alberni, B.C. His wife, also 85 years of age and still an active Church worker, has been his constant helpmeet. He gives to her much of the credit for his meeting the trials of his ministry.

"It was her faithful co-operation and love for her Lord and the Church work that made possible the triumph of simple faith," he said.

MUSIC

(*Continued from page* 14)

orchestra. You know, of course, that an enigma is a puzzle. First of all Elgar wrote a tune which could be played in many different ways known as variations. This tune is plaintive and mysterious, and Elgar said it would "go with" a very familiar tune, but no one has ever found that tune, and Elgar refused to tell the name of it. Even on his death bed when one of his life-long friends asked him to tell the secret, Elgar replied "Ah, but that would be giving it away." So all we can do is to listen to these variations, which show how some of his friends would have the tune played. There are musical descriptions of a country squire, a fussy pianist trying over his exercises before a recital, a city architect who likes to draw straight lines, an organist's dog that jumps in a river to retrieve a stick, a lady who lisps and has a very engaging laugh, another lady who stammers slightly, and even Lady Elgar and the composer himself.

So ends one hundred Music Makers' stories . . . next month I shall start on the second hundred!

We welcome the following new members to our Music Makers' Circle, and invite others to join who can keep the pledge which is printed below:

Gwyneth Rees (9), 302 Birch St. N., Timmins, Ontario; Karen Coulter (13), 110 Laughton Ave., Toronto; Joan Patton (13), 47 Hilldowntree Road, Toronto 18; Eleanor Wedrick (11), R.R. 1, Nanticoke, Ontario; and Joanne Valiant (14), 4 Edgevalley Drive, Toronto 18.

MUSIC MAKER'S PLEDGE

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1. I will be loyal to my God, my parents, my teachers, and my friends.
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3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy, but I will not complain of being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

ilk and Ulcers

Dear Sir,—I am an unabashed ı of the cartoon Dennis the enace. Despite my lack of first-nd experience, I can fully mpathize with the anguish of rents with children his age. ennis is old enough to run foul parental and social mores, but t old enough to respect them. ıe particular favourite is of ennis sitting belligerently in a rner, and an equally belligerent ther explaining to mother the use of this particular domestic ash of wills. "He told me to go ur some milk on my ulcer."

My sympathy goes out to Dennis. was probably the best advice s father had been given all day, ıd he hadn't accepted it.

Certain truths just can't be mmunicated that baldly, but ersonally I have been on the oint of inviting people to pour ilk on their ulcer dozens of mes.

There are the professional view-rs-with-alarm, for one rather oisy example. With distorted ıcts and inconclusive arguments, ıey prove to their own satisfac-on that the country is going to ıe dogs. The prospect seems to ll a goodly number of them with sadistic sort of pleasure, in my xperience. As for the rest, their oncern is as likely as not to be ocused on the welfare of those ogs to whom the country is going.

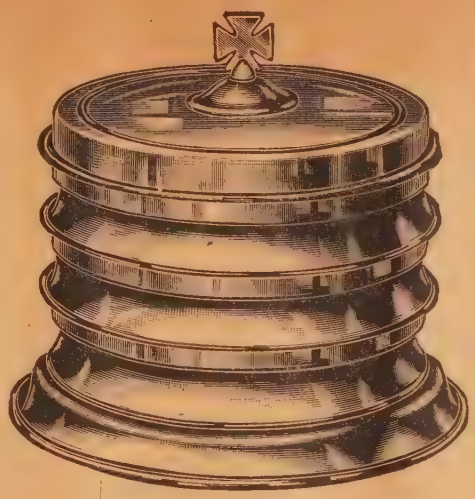
Anti-vivisectionists are another rowd whose ulcers need milk. I ish that they all would sign a ledge to forego the use of all nedical techniques and drugs hose development required the ıse of test animals. Or better till, let them sign up to release test animal for active service lsewhere. Either project would oon rid the country of the anti-ivisectionists, or else drive them nto the S.P.C.A. where their fforts could serve some worth-hile purpose. As far as my xperience goes, the anti-vivisec-ionists I know manifest far more ınti-social tendencies of hatred, itterness and wrath than the iologists who are supposed to be legraded by their own experi-ments.

Finally, professional pulpit-thumpers are another breed who should have a glass of milk always at their elbow, though they would likely knock it over. The chain of reactions by which a thump on a pulpit eventually results in mak-ing an argument more coherent or an appeal more compelling is something I find rather vague to follow. Sure, I know, maybe words do fail to convey the strength of the minister's convictions.

But for my money, Thump, Thump, merely conveys the strength of the minister. Period.

Polycarp.

Rev. E. Melville Aitken, D.D., of First United Church, Hamilton, Ont., has been invited to give the Opening Address of the Lenten series of services arranged by the Churches of Detroit.



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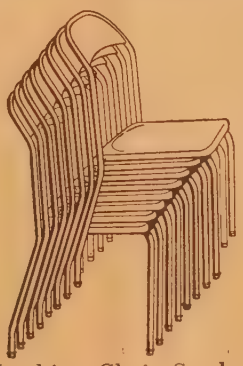

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THE SUNDAY SCHOOL LESSONS

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J. D. McCRAE

Lesson for March 6

THE FELLOWSHIP OF CHRISTIAN LOVE

Acts 2: 42-47; Colossians 3: 12-16; 1 John 4: 7, 8.

To these passages we should turn if we would learn what the atmosphere of a Christian Church or congregation should be like, according to the New Testament. We find no defined purposes of organization for the Church, no proposed list of office bearers—no stated duties of members. Yet we have a fine account of the first Christian Church made up of people who were drawn together by their love for the same Lord and Master, and, motivated by the will to go on doing what He had done. Out of this there developed a warm fellowship of Christian love which we do well to take as a standard in a body of people bearing Christ's name.

Those first Christians knew they must ever be learners, and from the first their programme included study of the teachings of their Lord through consecrated apostles whose authority was recognized. Their fellowship was both inward and outward. They continued to cultivate a sense of the Presence of their risen Lord as they had been with the visible Jesus. Their very meals were taken "together" and constituted a sacred experience since He had made Himself known to them in the breaking of bread. They pooled their possessions so that the fellowship could not be marred by their having one in need while another had more than enough. They had a fellowship of prayer, and their prayers took new form as they offered them in the name of Jesus Christ.

We do not go far in the study of the Christian fellowship in the first days of the Church before realizing that there is a scarcity of some very vital elements in our Church life today. There would seem to be New Testament authority for guarding the social life of a congregation, but have we come to think of that social life in terms of diversion, and recreation and entertainment, rather than in terms of enriching the fellowship. The Church has become so vast and comprehensive an organization that some of the things described in the first Christian community seem impracticable. In many quarters, however, serious attempts are being made to regain "the first fine careless rapture" of the early saints. Small groups are finding rich spiritual experience in cultivating intensively the close fellowship of love which marked the early Church. We are going to see more and more of this as it is fostered by the very results obtained. Scattered groups of Christians have found new meaning to the Christian life through the cultivation of small fellowships in which the acts of the early Christians are reproduced and new life comes as the offspring of Christian love.

Lesson for March 13

PRAYER IN THE CHRISTIAN'S LIFE

St. Matthew 6: 5-8; 7: 7-11; James 5: 13-16.

Christian teaching about prayer leaves no room whatever for questioning the reality of it. Belief in God would be an empty phrase if it did not imply the possibility of communicating with God. And the Christian belief is belief in God as Jesus believed in Him. Let us look then at each of the passages in this lesson, aiming to grasp more effectively the possibilities of the prayer life according to New Testament teaching.

First, we have the teaching of Jesus in the Sermon on the Mount differentiating between prayer in general and Christian prayer—or the prayer of His followers. The "hypocrites" professed religion, but their religion was almost entirely the exercise of rites and ceremonies in harmony with the law. It was external and the main concern of the one praying is to be known as one who prays. Hence he must be seen of men — the more of them the better. What changes have taken place to bring it about that today one who prays will in all likelihood avoid being seen to pray—as though it were something of which to be ashamed.

Jesus bids us make our prayer life an occasion of intimate personal fellowship with God, who is a Heavenly Father ready and waiting to meet needs — already known to Him—when the seeker opens his whole life before God and, by learning God's will for him—opens the channel through which God's answer can flow through. Prayer is always answered when behind it is the earnest quest for God Himself. A gift is always given; something is always found; a door will be opened, and usually a better one than hoped for. It is worthwhile noting that it is in dealing with prayer that Jesus makes His great comparison of the Fatherhood of God with earthly parenthood. The real reason that prayer is answered so abundantly is found in the nature of God Himself. He is as a human parent ready to give to His own — for the asking but — how much more because He is a Heavenly Father. His fatherhood compels lovingly the giving of good things to His children. Theirs is to open the way to receive by asking.

The passage from James is a beautiful treatise on prayer with the sick for their healing. The truth taught is in a contemporaneous setting with its reference to the use of the elders, who were the "saints" of the Church in that time and whose sincerity of approach qualified them to be intercessors. The use of an outward symbolic rite (anointing) along with the prayer was common among the Jews. Like any other symbolic rite, its justification would depend entirely on the acceptance of its inwardness. When sickness is upon us, we need to pray, and we may be sure some strength will come.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1955 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Ingleside Church.

New Church

Ingleside (Sask.) Church, J. E. Nichol, lay minister, was opened and dedicated in the presence of a large congregation. Rev. H. E. Fennell, Foam Lake, Presbytery Chairman, received the keys from Mr. Robert Murray, Clerk of Session, and preached at the afternoon service. Constructed largely by volunteer labour, and free of debt, the new Church, the culmination of a congregational dream and effort, has an interior decorated in soft tones of green and white, with polished floors of light wood and wainscoting of light veneer and pews to match. The chancel and aisles are carpeted in two-tone red carpet. Oil heating was provided.

Following the service, supper was served in the school.

The minister conducted the evening service with Rev. H. E. Fennell, and Rev. W. G. Zwicker, Russell, Man., was guest speaker.

A Record Year

The Sun Life Assurance Co. in its report to the Annual Meeting held in Montreal, Que., Feb. 8th, told of another record year with nearly $700 millions of new insurance written—an increase of $120 million over the previous year. The total of life insurance in force amounts to more than $6,000,000,000.

The President, Mr. George Bourke, declared that the main reason the life insurance industry continued to forge ahead was because a life insurance policy functions like a good investment. It increases in value, it provides a return on the investment, and it has a market value.

Mr. Percy Winter, for many years with The Ryerson Press, Toronto, Ont., is now living at Fort Lauderdale, Florida, where he has bought an apartment house called The Retreat, 2916 Bayshore Drive.

The Late Rev. S. Scott Milley.

Rev. S. Scott Milley

Rev. S. Scott Milley passed to his eternal est from his home in Campden, Ontario, n December 6th, 1954. He was born in Vestern Bay, Nfld., on September 24th, 896, the son of Thomas and Beatrice Milley.

His early education was in the Public nd High Schools of his home community. He was received as a probationer for the Methodist ministry by the 32nd Session of he Newfoundland Conference, held in Gower Street Methodist Church, on June 3rd, 1915.

During his probationary years he served t Bay Bull's Arm, Summerford and Gloverown. In 1919 he went to Montreal and egistered in McGill and the Wesleyan Theological College. He was a member of he first graduating class of the United Theological College in 1926, and but for a leath in his family would have been ordained with the other members of his class by the Newfoundland Conference in May 1926. He was ordained by Commission of the Newfoundland Conference on August 2nd, 1926, and was stationed at Sound sland and Haystack in Placentia Bay. Then followed pastorates at Hornepayne, Rutherglen, Creighton Mine, North Cobalt, Temple Hill and Palgrave in Ontario.

On July 1st, 1939, he was transferred to he Montreal and Ottawa Conference and served respectively at Avoca, Kenogami and Kingsbury in the Province of Quebec. He returned to Ontario in 1947 and was minister at Apple Hill in the Glengarry Presbytery until the summer of 1950, when he resigned to take a special course at Bangor Theological Seminary during the fall and winter term of 1950-51. On the completion of the course, he returned to Ontario and was appointed to the St. Thomas Suburban Charge in the Elgin Presbytery, London Conference, July 1st, 1951, from which he was forced to retire on account of illness on June 30th, 1954.

He was a fearless advocate of the social and ethical principles of the New Testament as he understood them. He was not afraid to stand alone in support of what he believed to be and what he called the Jesus Way of Life. No friend could be more loyal and dependable, no pastor more faithful and devoted to his flock, and no servant of Jesus Christ tried harder to serve the cause of the Kingdom of God than he did. A friend on hearing of his passing said, "Heaven will be a richer place for the entrance of this pre-eminently Christian man."

The funeral service at Campden, Ont., was conducted by Revs. Gilbert Ivany, A. Roland Baggs, A. C. LeGrow, S. R. Cooper and H. G. Tuttle, fellow classmates and boyhood friends. Rev. Uriah Laite, O.B.E., D.D., a friend of long standing, spoke the eulogy, and Rev. Colin F. Todd brought a message on behalf of the Niagara Presbytery, in whose bounds he resided. The Elgin Presbytery, of which he was a member, was represented by Rev. E. J. Robertson.

He leaves to mourn him, his wife, formerly Syretha Squires, two sisters, Anne and Vida, and his brother Hedley. Interment was in Vineland Cemetery.

RATES

OBITUARIES — $1.00 for 100 words two cents a word for all words over the first hundred — maximum length, three hundred words. For ministers and immediate families, no charge. BIRTH, MARRIAGE and IN MEMORIAM notices, four cents a word. Minimum $1.00. PULPIT VACANCY—first insertion, no charge. Subsequent insertions, six cents a word, minimum $1.00.

Rev. J. B. Francis

There passed away suddenly on November 10, 1954, at Lennoxville, Quebec, Rev. Joseph Britland Francis, in his 73rd year. He was born at Brampton, Ontario, in 1882, and spent his youth and early manhood in that town. For some time he studied at the University of Toronto, and in 1904 went to Alberta, where he served for a year on a mission field at Langdon as a probationer for the Methodist ministry.

At the first meeting of the Alberta Conference, held in Central Church, Calgary, in 1905, he was granted special ordination and was sent to work in the Crow's Nest Pass. After completing his theological training at Columbia College, New Westminster, he was given full ordination in 1909 at Fort MacLeod, with Dr. John McDougall presiding.

Then followed fruitful pastorates at Calgary, Lethbridge, Camrose, Alliance and Ponoka. In 1912 he married Edna Markle, of Red Deer, who has loyally supported him in his arduous labours.

With his family, Mr. Francis moved to Manitoba in 1929, and served with great acceptance at Glenboro, Minto, Benito and Crandall, retiring to Lennoxville in 1953 after making a partial recovery from a severe heart attack.

"J. B.," as his friends knew him, was an effective preacher of the expository school; and he was also a sympathetic pastor and able administrator. Because of this latter skill, he was honoured with many presbytery offices, including that of chairman and various committee conveneships.

But it is as a friend that many will remember him. His genius for friendship was outstanding, and became more evident as one knew him intimately. The writer learned this through personal experience, and many another could bear similar testimony.

He was a past master of the Masonic Lodge at Glenboro, and a life member of the Kilwinning Lodge at Minto.

Left to mourn the loss of a loyal husband and a kind father are his wife; one son, Wilber, a doctor of chiropractic at Sherbrooke, Quebec; and two daughters, Evelyn (Mrs. T. W. Stevenson) of Vancouver, B.C., and Dorothy (Mrs. W. H. McKnight) of Victoria, B.C. Another daughter, Isabelle (Mrs. W. F. Paull) of Swan River, Man., died in 1946. A first cousin, Dr. Claude Emery, is living in San Francisco.

The funeral service was held in the Lennoxville United Church, being conducted by the Quebec - Sherbrooke Presbytery. Members of the Ascot Masonic Lodge were in attendance, and took part in the graveside service. W. O. R.

Mrs. J. L. Stewart

Mrs. J. L. Stewart, widow of Dr. J. L. Stewart, former Professor at St. Andrew's College, Saskatoon, Sask., died in that city on October 14th, 1954.

Born in Yankton, South Dakota, Mrs. Stewart graduated from North Western University in 1906, going to Chengtu, West China, to take charge of a Girls' School. In 1913 she was married to Dr. Stewart, then vice-president of the West China Union University. They returned to Canada in 1924, going to Saskatoon three years later. A member of Grace Church, Mrs. Stewart was active in the W.M.S. and Church groups.

The funeral service was conducted by the minister of Grace Church, Rev. T. R. Davies.

Surviving are a daughter, Mrs. J. M. Robinson (Allie) of Shawinigan Falls, Que., and one son, Dr. James L. Stewart, San Diego, and a sister and brother in the United States.

Mr. John I. Stoudt

Empress United Church, Alberta, lost a faithful member with the passing of Mr. John I. Stoudt on November 30, 1954, aged eighty-five. Mr. Stoudt and his wife came from Aurora, Illinois, in 1906, settled in Girvin, Sask., moving to Empress in 1914. There he remained until his death, with the exception of eight years in Calgary. Those associated with the Empress Church will remember him as a faithful caretaker, consecrated elder and trustee. They will also remember him for his pleasant disposition and friendly smile. He was active in every public effort in the community. He is survived by his wife, the former Antoinette Schuffler.

Mrs. Florence McDonald

On December 15th, 1954, Florence McDonald, widow of Senator Charles McDonald, passed away at her home, 4149 Pine Crescent, Vancouver, B.C. Her death followed an illness of many years.

In spite of her increasing weakness, Mrs. McDonald kept her interest in her friends, in the community where she lived, and in her Church. Her courage in facing weakness and suffering amazed all those around her. Mrs. McDonald pioneered with her husband in Prince Albert, Saskatchewan, where they took up residence in 1899. During her years in that Northern Saskatchewan city she was active in many community circles, but the Church was her chief interest. Her home became a centre of hospitality for many newcomers in the early days up until she moved to Vancouver.

Senator McDonald predeceased Mrs. McDonald 18 years ago, just after his appointment to the Senate.

In Vancouver, until her illness made further activity impossible, Mrs. McDonald was an active member of Canadian Memorial Church. She is survived by two daughters, Miss Beulah McDonald at home and Mrs. F. Lochwood of London; and two grandsons, Donald and Fred Lochwood.

Mrs. McDonald's funeral in Canadian Memorial Church was attended by many who had known her in her Prince Albert days, and by many more to whom she had endeared herself during her years in Vancouver. Rev. James G. Gorwill was in charge of the funeral services.

Mrs. Lloyd B. Tufford

The death, in Vancouver, B.C., of Mrs. Lloyd B. Tufford of Beamsville, Ontario, has brought widespread regret. Of Presbyterian tradition, she was a devoted member of Trinity United Church, and had held major offices in practically every phase of Church work locally, and in Presbyterial and Conference Branch W.M.S. and Conference W.A.

Born Gertrude McKeeman, at Glamis, Bruce County, she is survived by her husband and daughter (Mary), two grandchildren, and two brothers.

The funeral service at Trinity Church, Beamsville, on Saturday, Jan. 22nd, was conducted by Rev. Victor Levan, assisted by Rev. W. C. Almack.

Mrs. Frank J. Black

Mrs. Frank J. Black, formerly Minnie Gorden of Lachute, Quebec, passed away at her home, 3801 Melrose Ave., Montreal, December 19th, 1954.

She was a member of Wesley United Church since 1914, a life member of the Woman's Missionary Society, and past president of the Woman's Association. She was one of the Charter members who took part in the burning of mortgage last year.

She leaves, beside her husband, two daughters, Mrs. Clive Sproule (Eunice), Mrs. Verne La Riche (Mae); seven grandchildren, one great-granddaughter.

Dr. Norman A. McMurray conducted the funeral service. Interment was at Lachute, Quebec.

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Rev. William E. MacNiven, D.D.

After a life of loving service to his Master, Rev. W. E. MacNiven passed to his reward on December 31, 1954, at his home, 837 Wellington St., London, Ontario. Mr. MacNiven was born in Mount Forest, Ont., in 1880. When the call came to him to enter the ministry, he enrolled at Victoria University and was graduated in 1911 in the honour course of English and History. The following year he was ordained to the Methodist ministry by the Hamilton Conference held in Woodstock. He immediately went west and became assistant to Dr. W. Hughson in the McDougall Church in Edmonton. Two years later he married Miss Beulah Mitton of Ridgetown, Ontario. In 1915 they moved to the Church in Claresholm. In 1918 he was invited to Grace Church, Edmonton, and in 1921 he went to Wesley Church (now Southminster United) in Lethbridge. In 1924 he accepted an invitation to Wesley Church, Calgary, where he laboured for five years. This ended his seventeen years of fruitful service in Alberta.

With this ripe experience behind him, in 1929 Mr. MacNiven accepted an invitation to become the minister of Metropolitan Church, Regina. The nine years he gave to Regina were the most difficult in the history of that city. The great depression had swept over Canada and the United States—wheat dropped to 39c. a bushel. But in addition to this, Saskatchewan experienced a seven-year drought which brought great suffering not only to farmers but to business men everywhere throughout the province. During these trying years, Mr. MacNiven, with his buoyant nature and his great faith in God brought hope and inspiration, not only to his own people of the Church but to the entire Conference as well. In 1938 in recognition of his services, St. Andrew's College, Saskatoon, conferred upon Mr. MacNiven the degree of Doctor of Divinity. Dr. MacNiven's pastorate in Regina was a most notable one. He won the love of the entire membership and rendered a great service, especially to the young people of the Church. In all his work, Dr. MacNiven was beautifully supported by his devoted wife.

In 1938 Dr. MacNiven was called to the Metropolitan Church, London, and for ten years richly served that great congregation. Soon after his retirement, he was invited to become District Secretary of the Western Ontario Auxiliary of the British and Foreign Bible Society, and he carried on this important work until his retirement in 1953. It was during his London residence that he became a member of the Board of Regents of Victoria University, and he was a member of the Board of Management of Alma College at the time of his death.

At the morning service of January 2nd the minister, Rev. G. W. Goth, spoke with great feeling of the loss to the Church and the city by the passing of Dr. MacNiven and conveyed to Mrs. MacNiven and their two children, Mr. Hugh and Miss Norma, the heartfelt sympathy of the congregation.

The funeral service was held in the Metropolitan Church on Monday, Jan. 3rd, and was conducted by the minister, assisted by Rev. Anne P. Graham. As representing the Metropolitan Church of Regina, Dr. E. W. Stapleford spoke, and the Moderator, The Rt. Rev. George Dorey, D.D., laid special emphasis on Dr. MacNiven's work in Saskatchewan and Alberta, and also voiced the sympathy of The United Church of Canada to those who are so sorely bereaved.

Interment was made at Mt. Pleasant cemetery, London, Ontario. E. W. S.

ANNUAL MEETINGS

Columbus-Kedron (Ont.) Pastoral Charge, Rev. Roy H. Rickard, minister. New members received: Columbus 8, total, 207; Kedron 10, total 104, Total membership, 311. Total receipts: $11,752 — Columbus, $7,697; Kedron, $3,955. M. and M., $1,885 —Columbus, $1,307; Kedron, $578; (the largest in the history of the Charge). Highlights: The Columbus congregation are planning to redecorate the Church auditorium, which was erected and dedicated to the Glory of God eighty-one years ago. The Woman's Association plan to enlarge and improve the Church kitchen and lower hall. The Kedron congregation have purchased a new piano and new stack chairs for the lower hall, and plans are under way to discharge the debt of $1,000 remaining on the new Church, which was dedicated just over two years ago. The Columbus and Kedron congregations expressed sincere appreciation to Rev. R. H. and Mrs. Rickard for their faithful leadership in all departments of the Church.

Trinity United, Montreal, Que., Rev. S. I. Murley, minister. This Church has had a most successful year. Some of the highlights: Through the efforts of the Young People's Group the Church Hall was completely renovated. A new concrete floor was laid and covered with tile. The men of the Church gave free labour and gave the hall two coats of paint. Sunday School attendance up. 49 new members. Growing congregation. Givings highest in the history of the Church. Missionary and Maintenance Fund up 20 per cent., an increase of 42 per cent. in two years. New organizations: Bible Class of 24. Prayer and Study Group of 25. Teen-age group of 27. Substantial increase in minister's salary. With all bills paid, a balance of $4,700, some of which will be used to reduce mortgage.

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Churches in the North, East, South and West are included in this Honour Roll. Encouraging reports continue to reach the office from satisfied congregations. "Our Missionary and Maintenance is up." "Better spirit in the congregation"—that is what they say.

Honour Roll

Gleichen, Alta.
Sunderland, Ontario
Stevensville, Ont.
Cedar Springs, Ont.
Fruitland Church, Winona, Ont., Charge
Castor, Alta.
Detlor Church, Bancroft, Ont., Charge
Ingleside Church, Spy Hill, Sask., Charge
Prospect Park Church, Toronto
Shiloh Church, Kenton, Man., Charge
Arthur Church, Oxbow, Sask., Charge
Sturgis Church, Preeceville, Sask., Charge
Riverdale Church, Toronto
The Gore Church, Thurso, Que., Charge
Taber, Alta.
Neelin Church, Cartwright, Man., Charge

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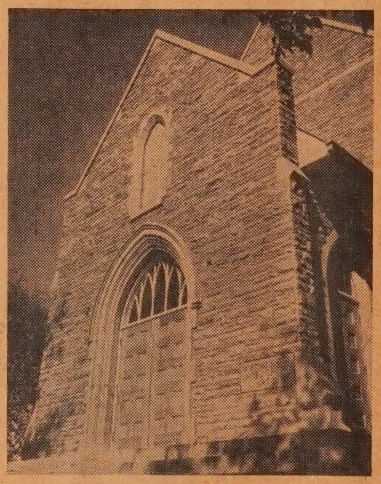

Northminster Church, Oshawa, Ont.

Northminster Church, Oshawa, Ont., Rev. H. A. Mellow, minister, was dedicated before a congregation of one thousand, by the Moderator, Rt. Rev. George Dorey, D.D. The short ceremony of the handing over of the keys of the new Church took place preceding the processional hymn. Following the invocation the choir sang an Introit "Dedication" written for the occasion by Rev. H. A. Mellow with music composed by Mr. John Robertson, organist and choir leader. The Moderator spoke following the dedication of the Church and the many gifts of furnishings.

Rev. George Telford, D.D., preached in the evening, and St. Andrew's congregation joined with Northminster for the service.

Rev. R. Clegg is serving as Interim Supply of Jasper Place Church in Edmonton, Alta., until July, 1955.

Roebuck, Ont., Church, Rev. A. F. Thrower, minister. Successful year reported in annual meeting for Church and Sunday School by Mrs. George Dukelow, Mrs. James Anderson, Mrs. H. V. Richards, Fred Topper, Lawrence Dulfield. Mrs. F. Bennett was appointed convener of missions. Mrs. George Dukelow, temperance.

Kirk Club, Bloor Street United Church, Toronto, Ont., held its annual meeting on January 8th, 1955. Interesting reports were read. Membership convener reported 165 members. Missionary reports showed $864 raised during the year, including support of one little girl in Africa. In addition, 8 European children were sponsored through the Save the Children Fund. The dedication of officers for the ensuing year was conducted by Rev. E. M. Howse, Ph.D., the minister.

Ministers' Wives' Association

The United Church Ministers' Wives' Association of the Toronto Presbyteries will hold a Spring Luncheon at Timothy Eaton Memorial Church, Toronto, Ontario, on Monday, March 21st, at 12.45 p.m., to which all ministers' wives, active and retired, ministers' widows and missionaries are cordially invited. The guest speaker will be Mrs. W. R. Walton, Jr., Past President of The Canadian Association of Consumers.

Mrs. Earl A. Nichol, *Corr. Secretary.* Mrs. W. H. Shaver, *President.*

Pulpit Vacancies

Crawford Park pastoral charge, Montreal Presbytery, vacant June 30, 1955. Interested ministers please write C. E. Humphrey, 7376 Truman Avenue, Verdun 19, Quebec.

Maryfield, Fairlight, and Inglesfield pastoral charge vacant June 30. Interested ministers please write Earnst Eyers, Fairlight, Sask.

Minister wanted for Sandford - Zephyr Charge, Toronto East Presbytery. Interested ministers please write O. Silversides, Zephyr, Ontario.

Belmont Avenue United Church, Victoria, B.C., will be vacant June 30, 1955. Interested ministers write W. B. Wellwood, Recording Steward, 1317 McNair Street, Victoria, B.C.

Moorefield two - point pastoral charge, Guelph Presbytery, pulpit will become vacant June 30, 1955. Interested ministers write Mr. J. E. Dixon, R. R. 3, Moorefield, Ontario.

Beaver Valley pastoral charge, Grey Presbytery, vacant June 30th, desires minister. Interested ministers please write George South, Heathcote, Ontario.

Macleod Pastoral Charge, South Alberta Presbytery, vacant June 30th, 1955. Interested ministers please write J. P. Griffin, Box 416, Fort Macleod, Alberta.

Champion Pastoral Charge, High River Presbytery, vacant June 30th, 1955. Interested ministers write L. R. McGrail, Box 282, Champion, Alberta.

Elkhorn Charge, Brandon Presbytery, becomes vacant June 30, 1955. Interested ministers write S. E. Gibbs, Elkhorn, Man.

Gainsborough three-point charge becomes vacant June 30th. Ministers interested, write to W. A. Marr, Gainsborough, Sask.

Matilda Pastoral Charge, Dundas-Grenville Presbytery, will be vacant at the end of June. Interested ministers communicate with Stanley Waddell, Dixon's Corners, Ont.

Canmore-Exshaw two-point charge, Calgary Presbytery, vacant June 30th, 1955. Ordained minister wanted. Apply to Mr. J. E. Fowers, Canmore, Alberta.

Welwyn - McAuley, two point charge, Qu'Appelle Presbytery, vacant June 30th. Interested ministers write C. B. Spurr, Welwyn, Sask.

Bond Head pastoral charge will become vacant on June 30, 1955. This is a two-point charge. Interested ministers communicate with J. Frank Houghton, Beeton, Ontario.

Riverside Pastoral Charge, Toronto West Presbytery, vacant June 30, 1955. Interested ministers please write G. L. Keyes, 67 Lovilla Blvd., Toronto 15, Ont.

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RETIRED Minister as Pastoral Assistant in Erskine United Church, Toronto. Interested persons please write to — Rev. Francis Stevens, 214 Wright Ave., Toronto.

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Births

ROBERTS — Rev. Theodore E. C. and Mrs. Roberts, Wawanesa, Manitoba, are happy to announce the birth of their son, Ronald Theodore Ernest, on February 3rd, 1955, a brother for Joy and Sheila.

° ° ° ° °

McNAUGHT—Rev. and Mrs. Robert J. McNaught of Lanark, Ontario, are happy to announce the birth of their son, James Campbell, born in the Great War Memorial Hospital, Perth, on Sunday, January 16th. A brother for Catherine and Jean.

Korea Addresses

As A.P.O. privileges will be terminated at the end of March, mail will have to be sent to Korea through regular International Mail Service. The 10c. Air Mail letters are very satisfactory and reach Korea in good time. Regular Air Mail is 25c., and surface mail is 6c. for the first ounce and 4c. for each additional ounce, but it takes two months at least.

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Ewha University, Seoul, Korea—Rev. Elda Daniels.

Severance Hospital, Seoul, Korea—Miss Beulah Bourns.

Canadian Mission, 23-4-Ka Tae Chung Dong, Pusan, Korea—Miss Violet Stewart, Rev. W. Waddell, Dr. Ian Robb, Miss Ada Sandell, Miss Willa Kernen, Miss E. M. Palethorpe.

Summer Exchange

A minister in Lancashire, England, desires summer exchange with one of our ministers in Eastern Canada. Anyone inter- ested should communicate with the Editor, THE UNITED CHURCH OBSERVER, Room 422, Wesley Buildings, 299 Queen St. W., Toronto 2 B, Ontario.

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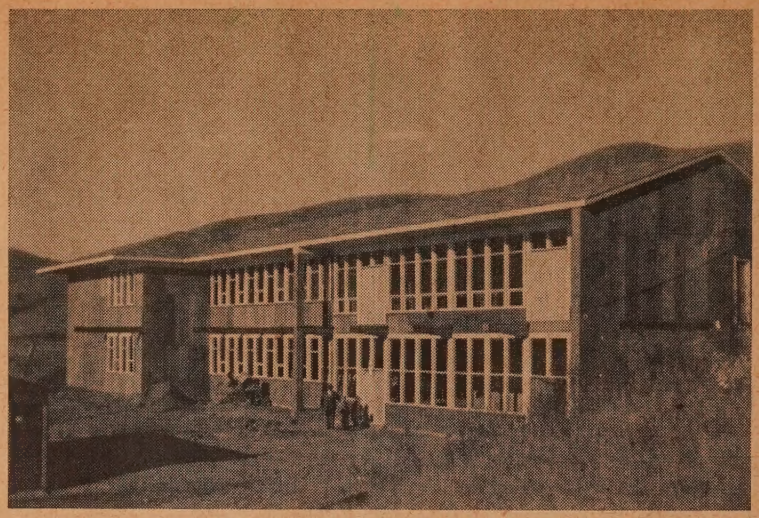
ANNUAL MEETINGS



The Prairie Christian Training Centre as it looked November 1st. The interior was incomplete, but work has continued during the winter months and it is now practically finished. The summer programme is being planned, the Principal, Dr. "Bill" Clarke, has announced. Total cost of the Centre will be $56,000. $36,000 is now in hand, and plans are being made to raise the remaining $20,000. 17,000 hours of free labour have gone into the erection of the building.

First Church, Kelowna, B.C., Rev. R. S. Leith, minister. Over-all givings showed a slight increase over last year. M. and M. exceeded allocation of $3,800. Membership 680. Highlight: Addition to branch Sunday School on Mission Road. The $4,500 for two extra rooms for the growing Sunday School was provided by First Church. Regular services are being held here and the nucleus of a new charge has been formed.

First Church, Hamilton, Ont., Rev. E. Melville Aitken, D.D., minister, held the largest Communion Service in the history of the Church during January. Eighty-five new members were received by the minister and Rev. W. Jeffrey Preston. An informal reception was held for the new members following the service. The Annual Meeting and Congregational Dinner attracted a large gathering, who heard with deep gratitude the height of accomplishments reached. Thanks were expressed to the three ministers, Dr. Aitken, Rev. W. J. Preston and Rev. W. L. L. Lawrence, to the Church staff and lay officials.

Vankleek Hill, Church, Rev. C. R. Wood, minister. Reporting that the Missionary and Maintenance contributions of Zion, St. David's and Trinity congregations was 50 per cent. higher than in 1953 and double 1951, reaching an all-time record of $1,081, featured Trinity's annual meeting. Membership had increased to 198, two new mid-week groups started, the Explorers for junior girls and a Sigma-C intermediate boys' group. Tyros are flourishing. All reports indicated growth and new life. A social hour followed the meeting. On behalf of the congregation Mrs. C. Clare presented Rev. and Mrs. Wood with a bouquet of flowers.

Fort Coulonge, Church, J. Veldhuis, lay minister. Extensive renovation to the manse and to the Waltham Church building highlighted the 1953 reports. Rev. A. F. Fokes, D.D., interim moderator, was chairman, with worship conducted by Mr. J. Veldhuis, lay minister. Encouraging reports were submitted, with increased contributions to M. and M. George E. Colton, for the congregation, thanked the leadership of Mr. Veldhuis, and also Dr. Fokes for guidance during the year.

High Park Ave. Church, Toronto, Ont., Rev. Clayton H. Searle, Rev. Douglas T. Sloan, ministers. Membership, 1,474. Total receipts, $73.004. For Missions, $18,200. Hurricane Flood Relief, $2,592. Church Extension, $2,104.

Scotsburn - Lyon's Brook Charge, N.S., Rev. Roy H. MacKenzie, minister. New members, 13. Total membership, 134 families. Total Receipts, $11,386—a new high. M. and M., $2,511. 6 W.M.S. groups, 3 Mission Bands, 3 Baby Bands raised $1,064. Highlights: Tyro group organized; manse insulated, new plumbing installed, new roof for Church; W.A. completed modern water system in Church and provided small chairs for Sunday School. Raised $1,060 for Pine Hill; Mount Allison allocation was substantially reduced.

Oliver (B.C.) Charge, Rev. S. Pike, minister. Received by profession of faith, 22, by letter, 4. Increase, 14. Total receipts over $14,000. Missionary and Maintenance, $942, an increase. Church debt lessened by $1,500, now stands at $2,000. At Osoyoos, a beautiful carpet placed down the aisle, and new Church sign erected. At O.K. Falls, a suitable sidewalk put in from street to Church door. Choir gowns purchased. More steel chairs bought by W.A. Circle for hall. Approval of work of Union College given, and hope to assist in finances. Three Church Schools in healthy condition. A good year all round.

Royal York Road Church, Toronto, Ont., Rev. W. H. Shaver and Dr. C. J. L. Bates, ministers. New members received, 296; total membership, 1,138; net gain, 198. Total receipts, $82,248.37; M. and M., $6,975. Highlights of the year: Opening and dedication of new Church.

King Street Church, Trenton, Ont., Rev. George J. Minielly, minister. New members, 85; total, 985. A new high in M. and M., $5,067. Total for all purposes, $28,100.00. The Church Extension Committee reported progress.

Southminster Church, Ottawa, Ont., Rev. Charles D. Donald, D.D., minister. Members of Southminster approved a major project, the building of a new Sunday School Hall, at the 25th annual meeting. Work will start in the spring. $71,000 raised from all funds in year. W.M.S. and M. and M. were in excess of $12,700, a new record. The W.A. raised $6,500 and contributed $4,000 to the Building Fund. Retirement of Church officer, Mr. Charles Collins, marked by a framed letter of appreciation, and a cheque, and to Mrs. Collins, a bouquet for co-operation.

Kingsway Church, Ottawa, Rev. F. R. Harback, minister. The congregation authorized the Official Board to raise $7,500 towards the purchase of a new residence for the minister; and also to plan for a new Sunday School and recreational hall, at the annual meeting. The congregation raised $22,496 for its own work, reduced the debt on the new pipe organ installed at cost of $15,296, to $785; raised $2,889 for Missionary and Maintenance, a new record; and added 69 new members to reach an all-time high of 604. 502 are enrolled in the Sunday School, a new high. The W.A. raised $3,584.

Wesley Church, Ottawa, Rev. Arthur J. Love, minister. First annual meeting since dedication of new Church had reports of progress, new high in Missionary and Maintenance; total for Building Fund, $20,000, and for local Church purposes, $9,000. Woman's Association raised $3,750; new members received, 78. Enthusiastic vote of thanks to the minister and Mrs. Love.

Parkdale Church, Ottawa, Ont., Rev. Norman S. Coll, D.D., minister; Rev. W. B. F. Corkum, assistant. New all-time high in M. and M. at $13,245; total receipts, $79,000. Church Memorial Hall debt was reduced from $79,000 to $48,000, with hall tiled, painted and decorated during year. Woman's Association raised $7,826. Candidate for the ministry, Rev. Hempton A. Hanna, ordained in June and gowned before the congregation. Particular achievement was unveiling of a Roll of Honour containing names of ten Church members who have been on or are now in full-time service as ministers or missionaries. William Loken offered warm thanks to ministers and members of staff for loyal services.

Brinston (Ont.) Church. Rev. Thomas Knowles, supply minister for the last 18 months, announced at the annual meeting that he would retire at the end of the Church year. Expressions of appreciation of their services, and the reports of groups indicated progress during the year, featured the meeting.

Chalmers Church, Ottawa, Ont., Rev. A. Leonard Griffith, minister. The 90th annual meeting featured calling of tenders for erection of a new Memorial Chapel and Hall, costing approximately $120,000. A new high in membership was reported at 2,045. Missionary and Maintenance reached a new high at $27,000; and a bequest of $3,000 for the Board of Home Missions featured the financial report. Growth in the Sunday School, the forming of a new Tyro boys' group, strength in all funds, the successful venture in adult education through the University of Religion, were noted. Dr. S. G. McCaughey, on behalf of the congregation, expressed thanks for the leadership of the minister, Rev. A. Leonard Griffith; assistant minister, Rev. J. D. McCrae, D.D.; Director of Religious Education, Miss Jessie MacLeod; Church Officer, Wm. Hughes; Church Organist, William France; and Secretaries, Miss M. F. MacDiarmid and Miss Margaret Guthrie.

St. James Church, Peterborough, Ont., Rev. A. Lloyd Shorten, minister. 65 new members received, 40 on profession of faith. Total membership 786, a gain of 55. Total receipts, $42,996, an increase of over $17,000. M. and M., $4,396, an increase of $1,688. Highlights: During the year $110,000 pledged by congregation over three years. Work under way for complete renovation of property. Increase in enrollment and average attendance of Church School. Spiritual life of congregation greatly strengthened.

Brooklyn (N.S.) Pastoral Charge, Rev. R. A. Milley, minister. Good reports from all points. $13,620 raised for all purposes. $920 raised for M. and M. This is an increase of $180 over last year. $701 raised for all W.M.S. organizations. $2,013 raised by Woman's Associations. Pilgrim Church in Brooklyn paid off a debt incurred by a $7,000 renovation job two years ago. Emmanuel Church at Beach Meadows did a $1,300 job, including interior decorating and new carpets. No debt. Mt. Allison allocation paid in full. Pine Hill Campaign undertaken with success, more to be done. Insurance on buildings increased. Congregations voted to do a $3,000 repair job on the parsonage. 21 new members added to the Church Roll.

Larder Lake (Ont.) Pastoral Charge comprises Churches in Virginiatown, Dobie and Larder Lake. Rev. R. M. Bartlett, minister. During the year 36 new members were added on profession of faith, bringing the total membership to 295. Total monies raised for all purposes amounted to $14,000 including a Church mortgage reduction in Virginiatown of $2,250. The charge contributed $1,400 to Missions and other Benevolent appeals. The minister's stipend was increased by $300.

Northlea Church, Toronto, Ont., Rev. Donald C. Amos, minister. Membership 861, an increase of 84. New Church building completed at a cost of $210,000. Total receipts $49,799, disbursements include $24,785 Building Fund, $4,668 mortgage repayment, $4,025 Organ Fund, and $2,752 for Missions.

Saltsprings - Green Hill - Alma (N.S.) Charge, Rev. Flemming Holm, minister. **Saltsprings:** Total raised, $2,864; M. and M., $235. New furnace installed in Church at cost of $728, with $655 paid. $145 paid on old debt. Total indebtedness now $650. Church membership, 137. **Green Hill-Alma:** Total raised, $3,546. M. and M., $443. Raised for building fund debt, $1,460. Total liabilities now $5,800. Church membership, 74.

St. Paul's Church, Parkhill, Ont., Rev. Sidney Davison, minister. New members received: by certificate 12, by profession of faith 11. Total membership 408. Net gain 8. Total receipts for local work, $10,365. M. and M. Fund, $2,030. W.M.S., $845. Extension Fund, $150. Hurricane Relief $155. Numerous bales for Canadian and Overseas relief were sent. Extensive repairs to the interior of the Church were made, and at the end of the year there was an outstanding debt of only $400.

Simpson Ave. Church, Toronto, Ont., Rev. Wesley A. Morris, minister. Membership 686, an increase of 34. Total amount raised, $33,343, of which $9,707 was for Missions and Benevolences. Plans made to decorate Church sanctuary during the year. Also OBSERVER Every Family Plan adopted.

Shubenacadie (N.S.) Church, Rev. E. R. MacVicar, minister, had a good year. 18 were received into the Church on profession of faith, and two by transfer. Resident membership now 250. M. and M. objective, $1,800, reached — highest for any year. W.M.S. givings increased $30. Total revenue of $9,700 also highest for any year. Insurance on the Church was increased. Extensive repairs were made to the manse. Incomplete returns on the Pine Hill Campaign are satisfactory.

Trinity Church, Burlington, Ont., Rev. R. Keith Love, minister. Trinity saw 177 members added to the Roll, making the present membership 1809—a gain of 138 members during the year. At Easter the Food for the Hungry Fund amounted to $1,062. Total raised for Missions, $9,480. Total raised by the Sunday School, $3,262. Grand total for the year for all purposes, $65,000.

Foxwarren Charge (Man.), (Bayfield, Zion and Foxwarren Congregations), Rev. I. Marguerite Miller, minister. New members received, 10; total membership of Charge, 270—221 resident, 59 non-resident. Total receipts for year, $7,025; Missionary and Maintenance, $768. "Food for the Hungry," $226. Highlights of the year: We have one Sunday Church School, which operates the full 52 Sundays in the year, meeting at 11 a.m. in Foxwarren. We are happy to have achieved an average attendance of 108 for 1954, the first time to average over the 100 mark, enrollment of 150. Our Vacation School was well attended and a fine response for volunteer leadership. Bayfield Church roof was re-shingled, all labour volunteered in a "bee." During the month of August we were pleased to have Dr. Jack and Mrs. Hay, Reg.N., and family home on furlough from Kenya, Africa, where they are serving as medical missionaries. On Sunday evening, August 22nd, Dr. Hay spoke, and showed a film of their work among the Africans, which gave us a greater understanding, especially of the work among the lepers. Dr. Hay, Jack to all the folks here, was born, raised and educated in Foxwarren, which made his service more interesting. At present he is taking post-graduate courses in surgery in Los Angeles, and will return in the summer. Mr. and Mrs. M. G. Hay, the parents of Dr. Hay, are members of the Foxwarren congregation.

Fairmount-St. Giles Church, Outremont, Que., Rev. A. Allison Rogers, minister. New members received, 52; total membership, 1,160; net loss, 22. Total receipts, $42,877.82. For M. and M., $7,279.55. Highlights of the year: Purchase of a manse for $24,000; induction of Mr. Rogers in May; resignation of Mr. J. C. Webber, lay assistant for seven years, due to ill health. A gift of $2,000 in bonds from J. H. Norris of the congregation, the annual income to be used to supply plants and flowers for the Church grounds.

Grace Church, Dunnville (Ont.), Rev. L. E. Smith, Th.D., minister. New members received, 57; total membership, 629 (non-resident, 76); net gain, 16. Total receipts, $26,536; for M. and M., $4,400. Highlights of the year: Although paying off quite sizeable pledges to the Building Fund and having a debt of about $20,000 still remaining, the congregation made an increase of over 20 per cent. in M. and M. givings during the year. The budget for 1955 includes an allowance for a part-time secretary and substantial increase in ministerial salary.

Taber (Alta.) Church, Rev. Geo. D. Young, minister. The superstructure of a new $102,000 Church built during the year, $2,700 raised by the Woman's Associations. Two new W.A. groups, 14 active groups in the Christian Education work. 57 members added. Allocations met by the W.M.S. and other missionary groups. Total of $13,600 raised for local purposes. The minister was presented with a pulpit gown by one of the Woman's groups at Christmas. Building Fund contributions of $23,000. Number of Session members doubled, and four Vacation Schools held with local and Caravan leadership.

Pakenham (Ont.) Church, Pastoral Charge, including the Cedar Hill and Blakeney appointments. Rev. W. L. Henley is minister. Satisfactory progress was shown in all departments. Fifteen new members received during the year. The Roll has been purged and brought up to date, showing a resident membership of 307. Total receipts for the year amounted to $10,215, an all-time high. Total givings to the M. and M., $1,452, objective was reached, and $80 given to "Feed the Hungry" appeal. Considerable improvements were made around the manse property, a well was drilled and water piped into the house with pressure system. Sign Boards were put up at all three Churches by the Men's Club.

Blenheim (Ont.) Church, Rev. James C. Eastcott, minister. Annual meeting started with a full course hot supper, planned, prepared and served by the men of the A.O.T.S. Club. Session report showed 35 new members received. Present total, 750. Total raised for all purposes, $30,657; for Building Fund, $8,412; all other local purposes, $14,652. M. and M., including $812 for "Food for the World's Hungry," $5,172, an increase of nearly $1,000. W.M.S., $1,074; other United Church appeals, $691; other benevolences, $574. Cent-a-meal cans distributed at Easter and returned at Christmas brought in $365 for the World's Hungry. A vote of appreciation was passed for the leadership of Rev. J. C. and Mrs. Eastcott during the year. A new organist, Mr. Roland Newton of Moncton, N.B., was welcomed.

Humber Valley Church, Toronto, Ont., Rev. R. Arthur Steed, minister. First full year as an organized Church. Total membership, 687. New members, 288 — on profession of faith, 60. Full amount raised, $51,400. Mortgage reduction, $24,950. M. and M., $3,465. Sunday School grown in two years to 638 enrollment. Total number of young people engaged in ten mid-week activities, 430.